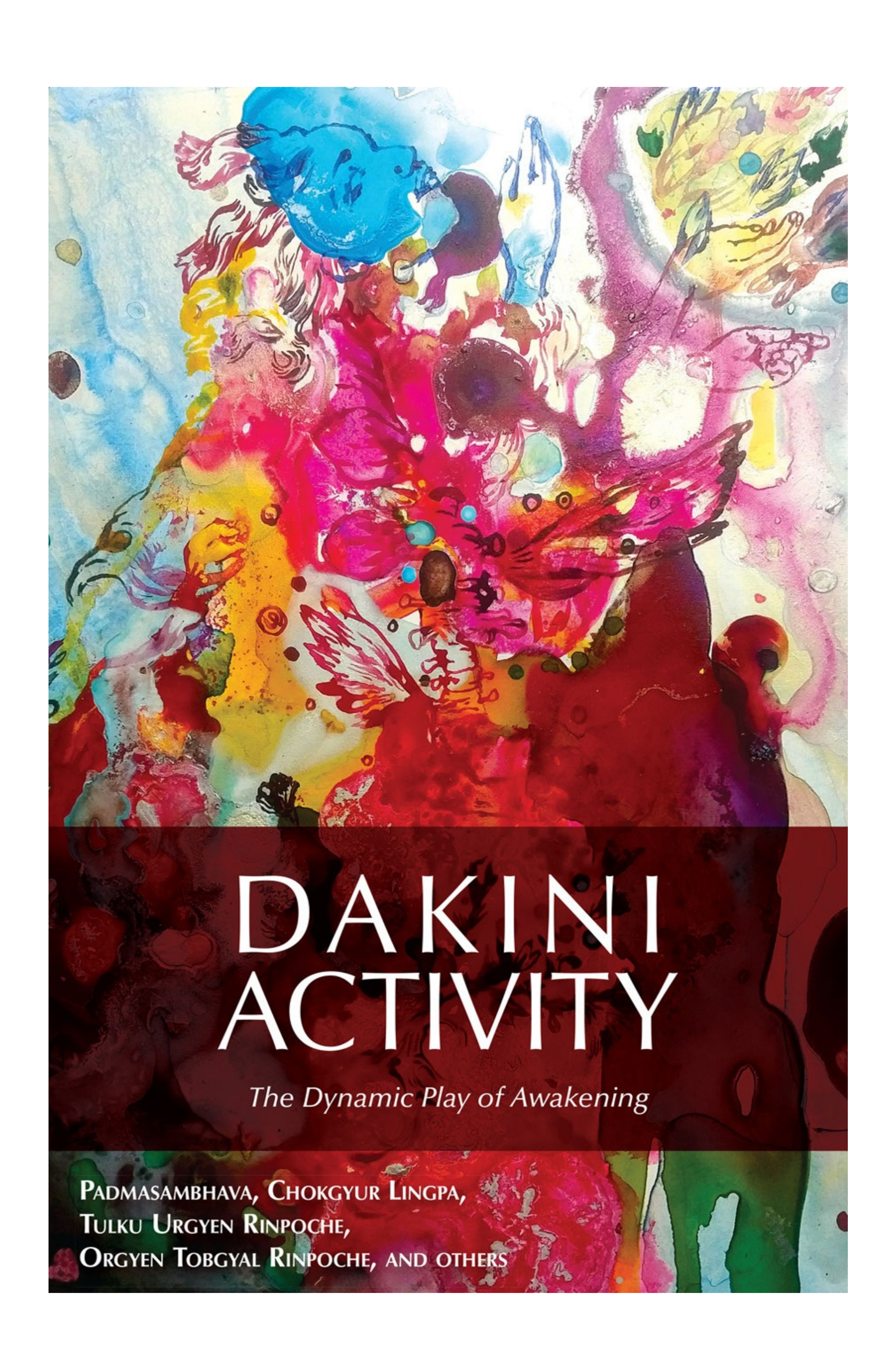
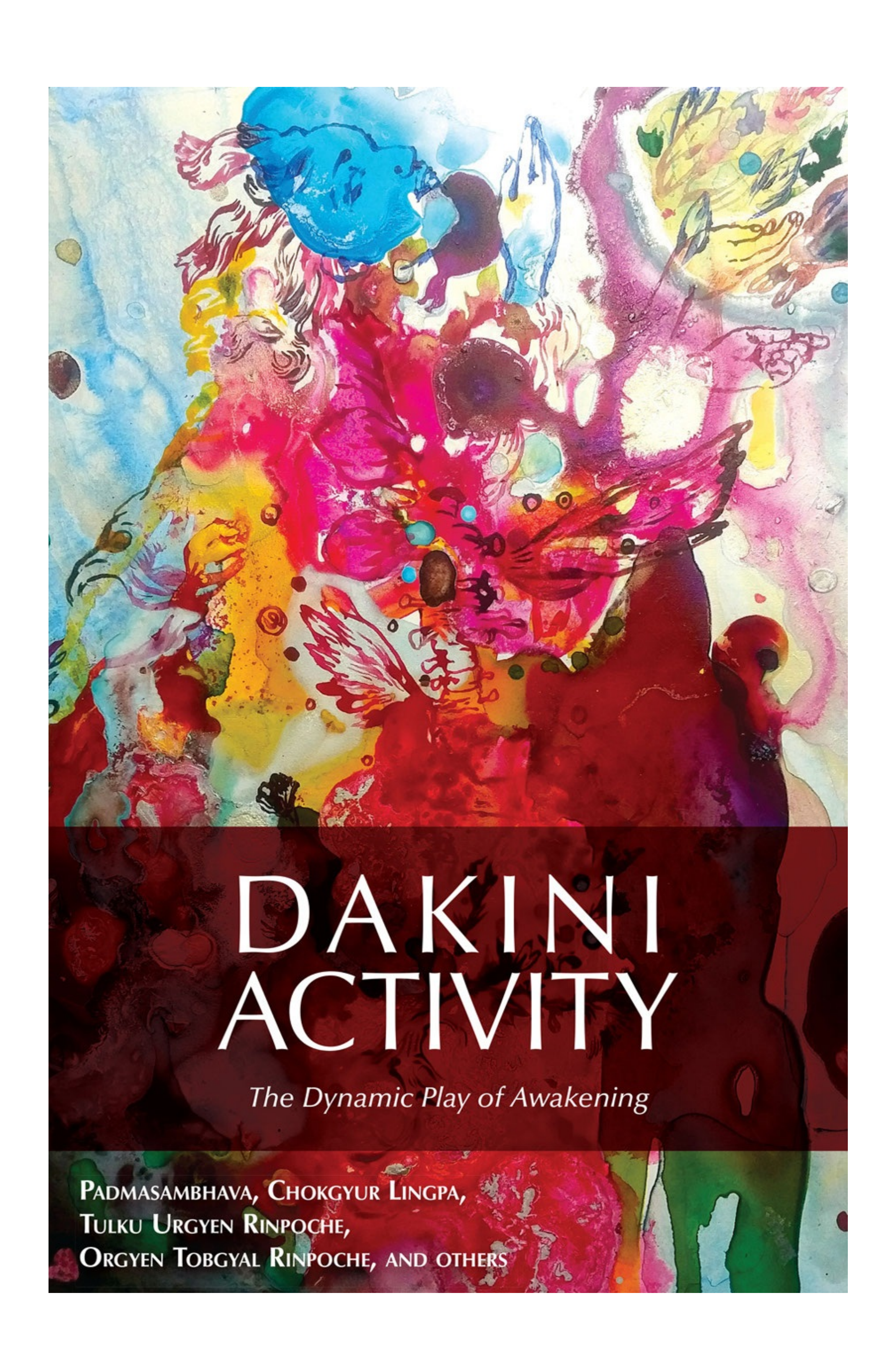

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ACTIVITY
The Dynamic Play of Awakening
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PREFACE

Marcia Binder Schmidt

In retrospect, it is always enlightening to discover how misleading preconceptions are. For instance, take this mundane example: I was always intrigued by gypsies and had a very Hollywood view of them, based on seeing films with female gypsy characters like Dolores del Rio and Rita Hayworth. In Barcelona, many years later, when I actually saw my first real-life gypsy, she was obviously nothing like my stereotype—quite the contrary, and my small-minded preconceptions shattered instantly.

Likewise, concerning dakinis, until I worked on this book, I had a vague image of starlet types, moving gracefully and swiftly through space, jingling bells, sporting jewels and silks, and being thoroughly captivating. Although this may be a superficial description of how some dakinis appear to us, if we can even see them, wisdoms dakinis do not necessarily look or act like this at all. They are powerful forces to be reckoned with and to be somewhat feared. As I discovered, they are penultimate judges, who determine whether we practitioners have the correct view, mediation, and conduct. If they discover we do not, they hurl untold negative consequences on us in this life, the bardo, and the next life. Dakinis are definitely nothing like sorority sisters or good old girls. They are objects of deep respect and veneration. While sorority sisters and good old girls deserve all due respect as well, I want to underline our need to be aware of the dakinis' profundity.

However, if we yogis and yoginis have the proper view, meditation, and conduct, we'll find no better protectors and guides than wisdom dakinis. They are conduits for carrying out our dharma activities and will support us unceasingly, in this life, the bardo, and the next life. Hence, wisdom dakinis, like dharma proctectors, can be forces of great good or harm, depending on our qualities as practitioners. As with my simple misconceptions about gypsies, my faulty ideas about dakinis were destroyed. I came to deeply revere the perspicacity of these

sublime beings and to develop a healthy, conscientious fear of them.

Dakini Activity is the final book in this series on the Three Roots, and its emphasis is on dakini practices. As a reminder, please consider that the lama is the source of blessings, the yidam is the source of accomplishments, and the dakinis and protectors are the source of activities. Of course, these divisions are like three lines drawn in the sky. To successfully undertake the activities, we need the blessings and accomplishments; we cannot achieve anything without them. There is absolutely no way that our ordinary, discursive minds can command the wisdom dakinis, or even mundane ones. They will not be summoned to act for a limited purpose, nor will they respond to those lacking realization. Unless we have the support of wisdom, blessings, and accomplishments, our attempts to send out light rays and hooks will be erratic. These emanations will dissolve into the void and be of little value. Even on a mundane level, if we want important and powerful people to heed our wishes, we need to at least be on their level. A beggar cannot command a king.

That brings us back to the essential point: We need to rely on the powerful alchemical principles of deity, mantra, and samadhi. Ideally, we would allow the indivisible practices of development and completion stages to unfold from within the state of rigpa. However, since this is not possible for most of us, we at least need to imagine ourselves as the central figure in whichever mandala we are creating. Then, from within a state of samadhi, we would recite the mantras and enact the activities, ensuring that our purpose is consistently altruistic, not selfish or ordinary. We are enjoining these deities for dharmic purposes, to attract—and, in the case of Kurukulle practice, to magnetize—teachers, teachings, the ability to understand and engage the teachings, wealth, and all positive circumstances, for the benefit of the Dharma and sentient beings. If we have self-serving aims, we can beat the drum and ring the bells as much as we want, but the dakinis will not be summoned and will not carry out the activities. As with all practices, including these, even as juicy as they are, the motivation is to attain realization and proficiency for the benefit of beings and the Dharma. To paraphrase a famous quote: Endeavor to purify obscurations and gather the accumulations; to rely on any other means is delusion.

Thus, these dakini practices are being offered as sublime methods to play with dynamic energy. Sometimes they will be captivating, and at other times terrifying, but never mundane or ordinary! Our aim should be to first gain control over our own fickle minds. Then we will be empowered to turn our

minds toward pacifying, increasing, magnetizing, and subjugating all outer and inner phenomena for the greater good. Here are some golden bricks on the path toward enlightenment. Tread lightly, steadfastly, and with great amazement. May the blessings and accomplishments accompany us practitioners, as we seek the guidance of the dakinis.



Kurukulle

INTRODUCTION

Orgyen Tobgyal Rinpoche

In the Indian languages, the word dakini connotes someone who is not quite human, not an ordinary girl or woman. The image it conveys is a little scary: a blood-drinker with fangs, red hair, long nails, and so forth, who can perform a few miracles now and then. In India, generally speaking, there are quite a few of them, especially in the twenty-four sacred places and valleys, and particularly in Dhumathala, which is the most eminent among all the sacred places. This is, shall we say, the capital of the dakinis. There is also a place in Pakistan, which seems to be the present-day region of Uddiyana, where a lot of women have facial hair resembling a mustache. They are naturally somewhat fierce and have certain tricks, or miracles, they can play, just by their nature. So the word generally refers to some kind of witch.

Dakini is translated into Tibetan as khandro, which doesn't have exactly the same meaning. The Tibetan connotation of khandro is "great gals," but in India if you call somebody a dakini, they will scratch your face and get angry, as it implies somebody who eats flesh, drinks blood, and casts spells. Most of the witches in Uddiyana could fly through the air. That's why they're called "sky-farers," or khandros, but I hear that these days only a few remain.

There are various types of dakinis, such as wisdom, karma, charnel-ground, and flesh-eating dakinis. The wisdom dakini, according to the Sarma schools, is Vajravarahi, or Dorje Phagmo in Tibetan. According to the Nyingma school, she is Samantabhadri, and so forth. The other primary wisdom dakinis, according to the Nyingma traditions, are the eight consorts of the eight great herukas and the five consorts of the five male buddhas. Among the five buddha families, the males represent the upaya aspect, skillful means, while the females represent the prajñā aspect, insight.

There's also a dakini that is not necessarily a wisdom dakini or a flesh-eating

dakini: She is known as the Queen of Dharmadhatu, Ekajati. Also, there are five classes of karma dakinis, corresponding to the four activities of pacifying, increasing, magnetizing, and subjugating as well as the supreme activity. The charnel-ground dakinis are the eight sisters, and so forth.

Those are the main ones, the chiefs of the one hundred thousand different types. In short, every woman is a dakini. They're more intelligent than men and more sharp-minded. Nevertheless, they seem to think more; in other words, they have more plans, but more worries too.

Each of the main dakinis has a sadhana practice. The Padma Khandro practice belongs to the cycle of the Lotus Family of Speech, Pema Sung, which has many inconceivable sadhanas. Among these, some are for the yab, or male aspect, and others are for the yum, or female aspect. While many vast collections of extensive sadhanas exist, they can be condensed into the sadhanas of the Three Roots, the lama, yidam, and dakini. The lama is the source of blessings, the yidam is the source of accomplishment, and the dakini is the source of activities. The dakini carries out the activities for the lama and yidam. The ultimate view of the tantras, in both the new and old schools, is that the blessings from the male are received more quickly through the female. Once you obtain the blessings and achieve the accomplishment, you need to make use of them; enacting them is called the activity. In other words, the virtue of blessings and accomplishment is the activity, which is the dakini. Buddhists and Hindus alike say that the female deity is swifter than the male deity in bestowing blessings and accomplishments.

The ultimate yidam for the Kagyüs is Chakrasamvara in the male aspect and his consort Vajravarahi in the female aspect. Most Kagyü lamas have received the blessings based upon Vajravarahi and attained accomplishment through her. The Indian Pandita Naropa, the Tibetan Lotsawa Marpa, Jetsun Milarepa, Dakpo Dawa Shunnu, and others received the extraordinary blessings of inner heat, tummo, and attained the coemergent state of Mahamudra based on Vajravarahi.

Practitioners do the recitation-meditation for Chakrasamvara during the development and completion stage practices. At the time of the extraordinary practices, they do the outer, inner, and secret recitations of Vajravarahi. After finishing those, they train in the Six Doctrines of Naropa: tummo, illusory body, luminosity, dream yoga, bardo, and transference of consciousness, powa. Accomplishing the vital point of these and attaining the supreme accomplishment of Mahamudra are based on Vajravarahi.

According to this tradition, the ultimate wisdom is realized by relying on the example wisdom. If you want to practice the path of great bliss, based on the power of the channels, winds, and essences, then the skillful means of the female aspect is the vital point. In other words, the practice connected to the vase empowerment is the male aspect, while the more profound parts—the secret and wisdom-knowledge empowerments—are connected to the female aspect of sadhana, which is Vajravarahi in the Kagyü lineages. It is taught that, although Milarepa and his disciple Gampopa had various yidams, they attained accomplishment primarily through Vajravarahi practice connected with the second and third empowerments.

In the Sakya tradition, one of the principal yidams is the male Hevajra, whose female counterpart is Khechari (Kachoma), a form of Vajravarahi. The Sakyas practice the path and fruition tradition, Lamdre, transmitted by the great mahasiddha Virupa, through a golden chain of masters. However, in this lineage, as well, receiving the blessings and attaining extraordinary realization in this life or in the bardo, relies on consort practice, based on Khechari. A rain of sindura, flowers, and consorts will accompany awakening. All the realized masters of this tradition have practiced in this way. One of the great Sakya masters, Sachen, attained accomplishment through receiving the blessings of Khechari. For instance, at the time of death, he did not leave a corpse behind but went directly in his body to the celestial realms. This mode of departure is depicted as climbing a staircase that descends from above. I'm not exactly sure what that looks like and how it functions, but it definitely works. Having attained this siddhi, he received a lot of pith transmissions through Khechari. The Gelugpa also practice a form of Vajravarahi.

The Nyingmas have a red form of Vajravarahi and a black one, Tromo Nagmo. This black form is the exalted deity of many past vidyadharas, who practiced a sadhana revealed by Nyang Ral Nyima Ozer. The biography style supplication to Jamyang Khyentse Wangpo recounts that when he did the retreat of the black Vajravarahi, his skull cup started to blaze with fire, becoming so hot he couldn't touch it. A large number of sadhanas are now based on Troma Nagmo. Yumka Dechen Gyalmo, revealed by Jigme Lingpa, also has a form of Vajravarahi.

Kurukulle belongs to the family of Vajravarahi and Arya Tara. For Arya Tara, the dharmakaya is the great mother Prajñāparamita; the sambhokagaya is Arya Tara; and the nirmanakaya is the infinite manifestations, as stated in the Tara tantras. There are one hundred and eight main Tara sadhanas. Within these, the

outer emanation is Kurukulle, Lhamo Rigzinma, and the inner emanation is Lhamo Uma. Within the Tara emanations, the inner aspect is the magnetizing female deity, Kurukulle, Lhamo Rigzinma.

Other dakini sadhanas belong to a cycle of six dakini practices known as Zurza, the personal practice of the princess of Zur. She was Prince Damdzin's consort when Padmasambhava was in Tibet. These six practices include the outer Tara, the inner Vajravarahi, the secret Sangwa Yeshe, the most secret Mandarava, and thatness Yeshe Tsogyal, as well as a guru sadhana.

Additionally, the Rinchen Terdzod contains the Padma Khandro practice of Rongzom Mahapandita, an emanation of Vairochana, which Jamyang Khyentse Wangpo rediscovered, and the Seven Profound Teachings on Kurukulle. These are the most well-known in the Nyingma tradition. One of Tertön Sogyal's terma also has a Padma Khandro sadhana that is practiced in Serta in eastern Tibet. In short, in Tibet, both the Kama and Terma traditions have Padma Khandro sadhanas with unbroken lineages and great blessings that are still practiced today.

Among the various treasure revealers, very few have dakini sadhanas. As I have heard it said, this is due to the dakini practices being very profound and the dakinis being kind of stingy with their teachings. They don't really want to let go of them that easily. Some auspicious coincidence has to fall into place perfectly before they're willing to pass on such teachings, and that doesn't happen so readily. Most tertöns have experienced a lot of trouble with trying to land a dakini terma, and they are rarely successful.

For instance, Chokgyur Lingpa was predicted to go to Karpo Drak, the White Cliff in Bhutan, where he was to reveal a very grand terma called the Khandro Gongdü, the Embodiment of the Realization of All Dakinis. If he had succeeded in doing this, it would have ensured that all his activity would have reached completion; however, somebody interfered, so he wasn't able to, and a big obstacle to his life arose as a result. In the prophecy, it also said that there's a connection between the Khandro Gongdü and his other Dzogchen terma called the Dzogchen Desum, the Three Sections of Dzogchen. It says that if he had established the Dzogchen Desum in writing, it would have become possible to also decode the Khandro Gongdü, and if both of them had been brought into this world at the same time, a huge number of people would have attained rainbow body.[1]

Chokgyur Lingpa's daughter, Mayum Könchok Paldrön, had a parchment from her father with one of the dakini scripts that had never been decoded. After she died, her son Tersey Tulku inherited it. When Tersey Tulku met with Dilgo Khyentse Rinpoche,[2] he asked Rinpoche to decode it. This turned out to be the sadhana for the eight dakini consorts of the eight herukas. It was eventually written down, but then the lineage was broken. Some years ago, when I went back to eastern Tibet, I got hold of the text, but the empowerment lineage no longer exists.

What is the purpose and benefit of dakini practice? It has outer, inner, secret, and innermost ways to magnetize. The outer way is to magnetize those with and without form, humans, and nonhumans. For humans, the three categories of male, female, and neuter all need to be brought under control. The males subdivide into five families, or as in the Indian system, castes of kings, brahmins, businessmen, workers, and untouchables. The females also group into five families: padma, conch, elephant, drawing, and deer. Many beings live in the three planes of existence—the gods above, the nagas below the ground, and the nonhumans in between—and these make up the eight categories of haughty spirits. We magnetize them all. In addition, we magnetize the five primary elements.

Based on controlling the outer elements, we inwardly magnetize the inner elements, the five aggregates, and ayatanas. When we gain control over the five elements outwardly and the five aggregates, ayatanas, and inner elements inwardly, then we subdue the five poisons, which transform into the five wisdoms. This is the inner way to magnetize.

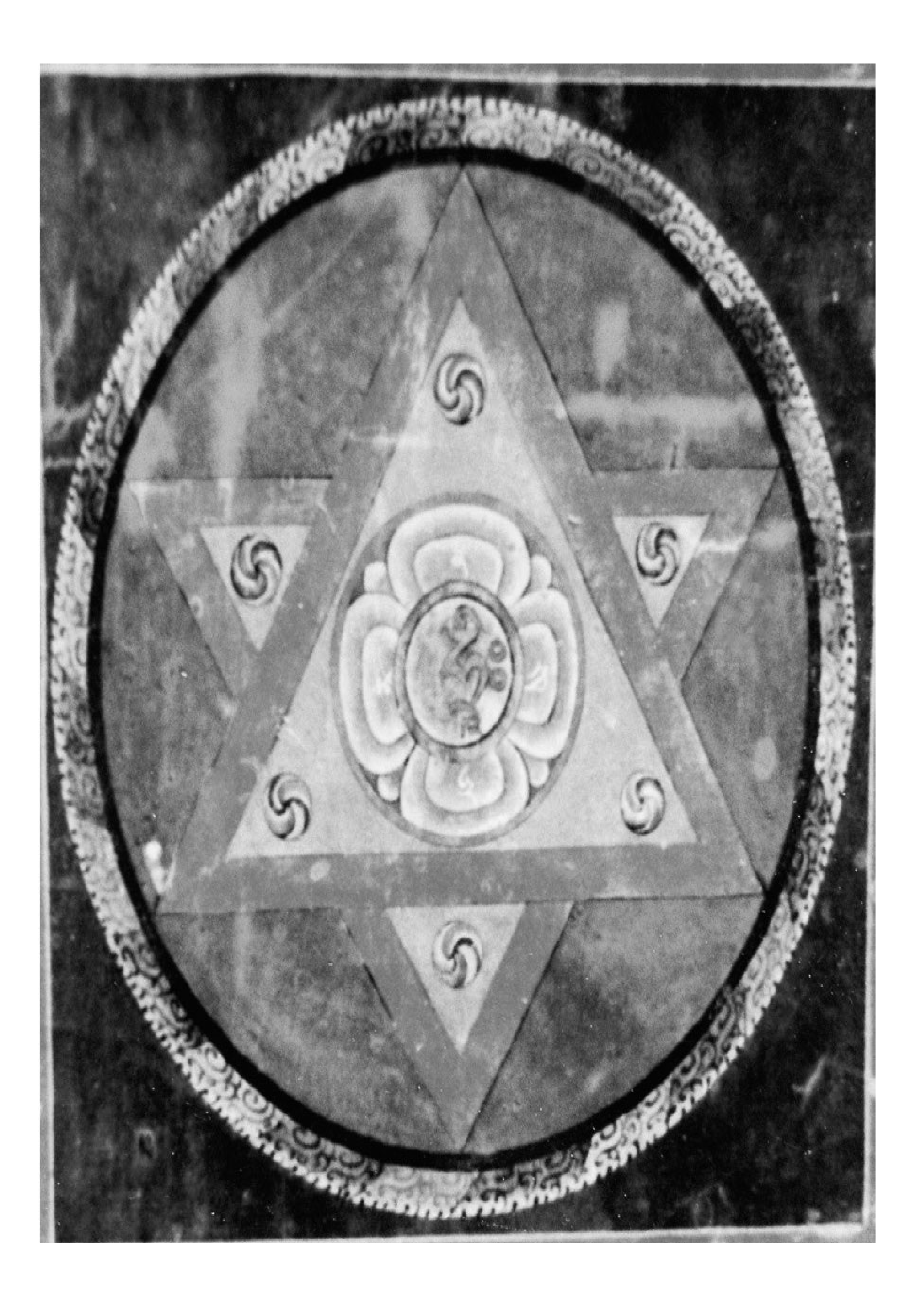
Secretly, when we gain mastery over the moving winds, the arranged channels, and the blissful bindus, the wisdom of the three vajras arises. Innermost magnetizing means gaining mastery over mind. Mind is what we are trying to control, and right now we do not have this mastery. As for the fruition of magnetizing, I will not tell that now. However, the reason we practice a magnetizing deity is to attain this power of magnetizing.

It is essential to know that you need to dissolve duality in order to accomplish any deity. To attain this within the structure of a sadhana practice, you progress through the stages of approach, close approach, accomplishment, and great accomplishment. That is in the extensive way, which you can condense into approach, accomplishment, and activities. The aspect of approach means the

deity is very close. Accomplishment occurs when you recognize that you and the deity are inseparable, which we call realizing one taste. Once you accomplish the deity, you can enact the infinite activities related to pacifying, increasing, magnetizing, and subjugating.

In the Kurukulle sadhana in particular, the vital point is to fulfill the activities. The work, or activity, of the deity is the display of enlightened body, speech, and mind. Individuals who cannot benefit from peaceful and increasing activity can be helped by magnetizing and subjugating activity, which is unique to the unexcelled secret Vajrayana. The other vehicles do not have magnetizing and subjugating activity. Many methods are available for enacting peaceful and increasing activities. However, for completely unruly beings, or ones with strong desire, anger, impure perception, or no faith, only the Secret Mantra activities of magnetizing and subjugating can tame them.

Kurukulle enacts the magnetizing activity that brings profound benefit rapidly. Practicing this sadhana is what we need to accomplish, and to do this we need the empowerment. As it is said, “Without the empowerment, we cannot attain the accomplishments.” In short, dakini practice expedites the process of attaining supreme and common siddhis. It is also especially effective for clearing damages in samayas. As I mentioned before, once you receive the blessings through the guru sadhana and attain accomplishments through the yidam practice, you make use of those by engaging the activity through the dakini practice.



Padma Khandro Mandala

KURUKULLE PRACTICE

Padmasambhava and Chokgyur Lingpa

KURUKULLE PRELIMINARIES

The Easily Applied Sadhana and Preliminaries for Padma Dakini

According to the Profundity of Longevity within the Seven Profound Teachings

Composed and Arranged by Jamgön Kongtrül

NAMO GURU DHEVA DHAKINIYE

Within the Profundity of Longevity practice of the Three Roots,

These are the preliminaries for the magnetizing Padma Dakini.

In accordance with the general framework of the Seven Profound

Teachings,

They were extracted for easy application.

If you wish to practice them, then say,

1. LINEAGE SUPPLICATION[3]

Dechen pemey rigchok nangtha ye

Jigten wangchuk pema gargyi wang

Khamsum wangdzey tachok yabyum la

Solwa debso nangsem wangyur shog

Supreme head of the lotus family of great bliss, Amitabha,

Lord of the lotus display, Lokeshvara,

Magnetizer of the three realms, Hayagriva and consort,

I supplicate you; may appearance and mind be magnetized.

Nangsi zilnon pema gyalpoi shab

Yingchuk yeshe khandro tsogyalma

Ngadag chogyal tridey yabsey la

Solwa debso nangsem wangyur shog

Splendorous subjugator of all that appears and exists, Pema

Gyalpo,

Dhatvishvari wisdom dakini, Tsogyalma,

Lord and Dharma King Trisong Deütsen and son,

I supplicate you; may appearance and mind be magnetized.

Drö dul trül pey ter chen chokgyur ling

Kabab lungthob tsagyu lama dang

Yidam khandro damchen tersung la

Solwa debso nangsem wangyur shog

Incarnated great treasure revealer, tamer of beings, Chokgyur Lingpa,

Root and lineage masters, receivers of the transmission and prophesy,

Yidams, dakinis, protectors, and guardians of the terma,

I supplicate you; may appearance and mind be magnetized.

Rangrig gyurmey yedrol lhunjam ngang

Rigtsal nangsi khordey wangdu due

Nangsem nyimey nyagchig chokui long

Jajey tsoldrub drelwey dingthob shog

In the spontaneous and all-pervasive state of primordially free and

unchanging self-awareness,

May the expression of awareness, what appears and exists, samsara and nirvana, be magnetized.

Within the single expanse of dharmakaya, the nonduality of appearance and mind,

May I attain the confidence free from subject and object, effort and cultivation.[4]

(From Ngakso:[5])

Om hayagriva hung phet

Rangnyi kechig gi pema heruka pema dang thoetrak dzinpey kur gyur

Dei thugka ney ram yam kham troepey madagpey

ngoedzin tamchey sektor jang

Tongpey ngangley sangchui tengdu

Ma surya mandal

Nyima la neypey hung yig marpo

Sapha rana phet sangha rana hung

Troe due yongsu gyurpa ley

Om pema maha krodhi shvari hung phet

Tromo wangchukma marmo drilbu dang bhanmar

dzinpey kur gyur

OM HAYAGRIVA HUNG PHAT

In a single instant, I become the form of Padma Heruka, holding a lotus flower and a skull cup filled with blood.

RAM YAM KHAM

Emanating from my heart center, these seed syllables burn, scatter, and purify all fixation on things as being real. From the state of emptiness, upon the sanctifying water,

MA SURYA MANDAL

Arises the red letter HUNG situated upon a sun disc.

SAPHA RANA PHAT SANGHA RANA HUNG

From the transformation of emanating and absorbing,

OM PADMA MAHA KRODHI SHVARI HUNG PHAT

It assumes the form of red Krodhishvari, holding a bell and a fresh skull cup.

Imagining this, touch with the one-pointed mudra and consecrate one hundred and eight times, saying,

OM MAHA KRODHI SHVARI SARVA DRABAYAM SHODHAYA OM AH HUNG HRIH THA

Then say,

Tromo wangchukmai rangzhin gyi chui dul trarab tu gyur

It turns into subtle particles of water, the nature of Krodhishvari.

Imagining this, say,

OM MAHA KRODHI SHVARI SARVA DRABAYAM SHODHAYA HUNG PHAT

In this way, you sanctify by sprinkling everything: yourself, the place, and the articles. At the beginning of any practice, you should perform these acts of sanctifying and sprinkling. (End of insert from Ngakso.)

KARTOR — WHITE TORMA FOR THE LOCAL DEITY

Burn, scatter, and wash away the torma, saying,

RAM YAM KHAM

Tongpey ngang ley drung ley rinpochey noe yangshing gyachewa

nangdu torma khadog driro nupa phunsum tsogpar gyur

From within emptiness, BHRUM becomes an open and vast jewel vessel, within which is a torma with perfect color, smell, taste, and potency.

To consecrate it, say three times,

OM AH HUNG

To invite, say,

BHUMIPATI SAPARIVARA BENZA SAMA DZAH

To dedicate it, say,

BHUMIPATI SAPARIVARA OM AKARO MUKHANG SARVA DHARMA

NA ADINUPEU NATOTA OM AH HUNG PHAT SOHA

Gangdag dirney lha dang lu

Nojin sinpo am shendag la

Kyilkhor dondu sachok di

Dagshu kyekyi tsaldu sol

Whoever dwells at this site, devas or nagas,

Yakshas, rakshas, or anyone else,

I request this place from you for the mandala.

So please give it over to me.

Request in this way three times and imagine that permission is given.

2. THE TERMA ROOT TEXT FOR REFUGE AND BODHICHITTA

Namo

Gyalkun duezuk lama khandro mar

Gupey kyabchi semchen kundon du

Sangye tenpa rinchen kyongwa la

Dina sheyching drubpa jepa yi

Gendun dupey denam duwa dang

Chokyi chakyen malu drubpey chi

Lama khandro drubpar damcha wey

Kawa meypar dudir drubpar shog

In the guru dakini, who embodies all the victorious ones,

I respectfully take refuge. And for the sake of all sentient beings,

I pledge to accomplish the guru dakini,

In order to sustain the precious Dharma teachings

And gather the sublime Sangha,

Who explain and practice the Dharma

And produce all the necessities for Dharma practice.

So, without any difficulty, may I achieve this right now.

Chant that three times.

DZAH HUNG BAM HOH

Tsogshing nam rangla thimpar gyur

The entire field of accumulation dissolves into me.

Consecrate the torma for the obstructing spirits and dedicate it with the mantra.[6]

3. COMMANDING THE OBSTRUCTING SPIRITS

(From Ngakso:)

OM SOBHAVA SHUDDHO SARVA DHARMA SOBHAVA SHUDDHO HANG

Tongpey ngang ley dhrung ley rinpochei noe yangshing gyachewey nangdu torma khadog driro nuepa phunsum tsogpar gyur

From the state of emptiness, BHRUM becomes an immense and gigantic jewel vessel. The torma within it has perfect color, fragrance, taste, and potency.

While performing the garuda mudra, say three times,

OM AH HUNG

And then consecrate, saying,

HA HOH HRIH

Summon the guests with the hook mudra, saying,

OM SARVA BHUTA AHKAR KAYA DZAH

Then dedicate the torma by saying three times,

OM SARVA BIGHANEN NAMAH SARVA TATHAGATE BHAYO BISHO MUKHEBHE SARVA THAKHAM UTGATE SAPARANA IMAM GAGANA KHAM GRIHANA DAM BALINGTE SOHA

(End of insert from Ngakso.)

Hrih hung

Ngani rangjung pema heruka

Khordey kunla wangyur dorjei ka

Mada togtrul barchey gegkyi tsok

Yetong tsadrel nyugmey yingsu deng

Sarva bighanen gaccha phet

HRIH HUNG

Hosts of obstacle-makers and obstructors, concepts and confusion,

Do not transgress my vajra command, as the self-arisen Padma

Heruka,

Who has mastered all of samsara and nirvana.

Disperse into innate space, primordially empty and rootless.

SARVA BIGHANEN GACCHA PHAT

4. DRAWING THE BOUNDARY FOR PROTECTION

Hung

Doney namdag yeshe kyilkhor dir

Tsendzin trulpey barchey ming yang mey

Nangdrag togtsok lha ngag Ösel ying

Jazer chagtsen meyphung barwey tam

Benza raksha raksha hung

HUNG

Within this primordial mandala of pure wisdom,

Not even the words for clinging to concepts and deluded obstacles exist.

Sights, sounds, and thoughts are deity, mantra, and the space of luminosity.

It is filled with rainbow rays, attributes, and a blazing mass of fire.

VAJRA RAKSHA RAKSHA HUNG

5. THE GESTURE OF HOMAGE, CONFESSION OF FAULTS, AND TAKING THE OATH

Hoh

Thabshey go ye rangrig lhashel jal

Lodey nyimey tokpey donchak tsal

Trulpey wang gi thadey dzinpa shag

Midrel drubpey dorjei yardam zung

Benza samaya hung

HOH

Opening the door of means and knowledge and meeting the deity

of self-awareness,

I pay the ultimate homage of realizing nonduality beyond concepts.

I confess my confused fixation on separateness

And vow to keep the vajra oath of constant practice.

VAJRA SAMAYA HUNG

6. BRINGING DOWN THE GREAT RESPLENDENCE OF WISDOM

Hrih

Dechen barwa wang gi phodrang ney

Gyusum lama zhi tro yidam lha

Neysum khandro chokyong damtsig chen

Kyepar pema daki tsokhor chey

HRIH

From the shining palace of magnetizing great bliss,

Gurus of the three lineages, peaceful and wrathful yidam deities,

Dakinis of the three abodes, dharma protectors possessing the

samaya,

And especially Padma Dakini, chief figure, and entourage,

Dungshug drakpoi thugdam gyukul na

Drubney kyilkhor dila jinchen phob

Drubchog naljor dagla wangchen kur

Drubdzey yeshe chag gyar jingyi lop

With great yearning, I call upon you, invoking your promise.

Please bestow a great resplendence upon this site of sadhana.

Confer the great empowerment upon me, a yogi of the supreme sadhana.

Consecrate the articles of sadhana as wisdom forms.

Nangdrag chokun rigpey wangdu due

Khordey nyamnyi thigle chenpor dzog

Doney gyurmey dechen Ösel ngang

Lhundzog dalwa chenpoi jinphob chig

Benza gyana abeshaya a ah

May sights and sounds, all phenomena, come under the sway of

awareness.

May samsara and nirvana be perfected as the great sphere of

equality.

Within this primordially unchanging state of luminous great bliss,

May you bestow the resplendence of the great, all-encompassing

spontaneous perfection.

VAJRA JNANA ABESHAYA A AH

7. TERMA ROOT TEXT FOR CONSECRATING THE OFFERINGS

OM VAJRA AMRITA KUNDALI HUNG PHAT

Cleanse, saying,

RAM YAM KHAM

Purify, saying,

OM SOBHAVA (and so forth) [7]

Tongpey ngang ley pema barwey noe

Om ah hung ley chopey jedrag ni

Sosor selshing yeshe chotrin ni

Dewa kyeching yitrok gugpa yi

Nampar charshing nupa chendu gyur

Om ah hung

Benza sapharana kham

Within the state of emptiness appears a shining lotus vessel.

From om ah hung, the different types of offerings

Are individually manifest as a cloud of wisdom offerings,

Appearing in potent forms

That generate bliss, fascinate, and magnetize.

OM AH HUNG

VAJRA SAPHARANA KHAM

By uttering this mantra three times,

Consecrate the offerings and enter the actual sadhana.

In accord with the wish of the supreme Choying,

The Nirmanakaya of Palnge,

This was written by Chimey Tennyi Lingpa[8]

Directly as it came to mind.

By the virtue of this may personal experience be brought under control.

May virtuous goodness increase.

THE SADHANA OF THE LOTUS DAKINI FOR MAGNETIZING ACTIVITY

According to the Profundity of Longevity within the Seven Profound Teachings

The Terma Root Text Revealed by Chokgyur Lingpa



I, Padma, who devotedly bows down to the mother of the victorious ones,

Will teach the sadhana of the Lotus Dakini for magnetizing activity,

In order to benefit future upholders of the teachings.

First, go to a secluded place,

Which should have red soil and cliffs or rocks with sharp edges.

Draw a crescent-shaped mandala with a perfect door in the center,

With an enclosure of lotus flowers, vajras, and flames of fire.

In the middle, draw an eight-petaled flower, and in its center,

Draw a red lotus flower marked with hooks.

Upon a manjikha, within a copper vase

Fill wine and the three magnetizing substances,

The twenty-one general substances, and the five nectars.

Adorn it with a choker of red cloth, and sew a top ornament,

Peacock feathers, and red flowers.

The torma of dough made from various grains mixed with wine

Should be adorned with butter-flowers and red hooks

Formed by the hands of a beautiful girl.

Sprinkle fragrant ointment on this cubit-sized torma.

With eight similar types, beautify with a canopy of red silk.

Moreover, mentally create and arrange similar articles

As well as the outer, inner, and secret offerings.

You, yourself, should wear red ornaments, garlands, and clothing.

Imagine then that all the victorious ones are perfectly present in the sky before you (and say), [9]

Namo

Gyalkun duezuk lama khandro mar

Gupey kyabchi semchen kundon du

Sangye tenpa rinchen kyongwa la

Dina sheyching drubpa jepa yi

Gendun dupey denam duwa dang

Chokyi chakyen malu drubpey chi

Lama khandro drubpar damcha wey

Kawa meypar dudir drubpar shog

Namo In the guru dakini, who embodies all the victorious ones,

I respectfully take refuge. And for the sake of all sentient beings,

I pledge to accomplish the guru dakini,

In order to sustain the precious Dharma teachings

And gather the sublime Sangha,

Who explain and practice the Dharma

And produce all the necessities for Dharma practice.

So, without any difficulty, may I achieve this right now.

Chant this three times and generate the mind set upon enlightenment.

Give a torma to the obstructors and issue them the command.

Having performed the general framework of the preliminaries, such as the protection circle, (then say,)

Hrih

Chonam mimik kadag ngang

Magag nyingjei rolpa ley

Hrih yig marpo obar gyur

Deley otro noechu jang

HRIH

In the primordially pure state, devoid of conceptualizing

phenomena,

The play of compassion is unobstructed.

From it appears the brilliant red letter HRIH,

Sending out light that purifies the world and beings.

E yam ra sum keng ram nam

Tropey jungwa rimtsek teng

Dhrung ley rinchen zhelyey khang

Gyendang koepa yongdzog nang

E YAM RA SUM KENG RAM NAM

Are emanated as the gradual layers of elements.

Upon them, bhrum becomes a celestial palace of jewels,

With perfect adornments and decorations.

Pema dabgye gesar dang

Dabmar pema marpo dang

Nyimey denla hrih mar gu

Yong gyur pemay chagkyur gyur

Inside is a lotus flower with eight petals and anthers.

On each petal is a red lotus.

On the thrones of sun discs are nine red hrih

That transform into lotus hooks.

Tewar hrih tsen omar bar

Donnyi jeydu ozhu ley

Pema khandro tsokhor gu

Tamchey pema marpo dok

Their centers, marked with HRIH, shine with red light.

Fulfilling the two aims,

The light gathers back and the hooks melt into light,

Becoming the nine lotus dakinis—the chief figure and entourage.

All of them are the color of the red lotus flower.

Zhelchig chagzhi chagkyu dang

Zhagpa pemey dazhu dzin

Dzeshing chakpey nyamchen la

Dardang rinchen rupey gyen

Zhabnyi garthab rolpa yi

Omar barwey una zhug

They have one face and four arms, holding a hook,

A noose, and a lotus bow and arrow.

With expressions that are attractive and passionate,

They are adorned with silks and jewel-and-bone ornaments.

Their two legs perform dance movements,

While they stand amidst a radiant red effulgence.

Gozhir gosung phomo gye

Zhelchig chagnyi chagkyu dang

Zhagpa dzinching garthab gyur

At the four gates are the eight male and female gatekeepers,

With one face and two arms, holding a hook and noose

And performing dance movements.

Chirol pema dorjei gur

Ozer mephung barwar sel

Kusung thuksu jinlab te

Yeshe ngayi wangdzog shog

Om ah hung

Om hung tram hrih ah

Outside is a dome of lotus flowers and vajras,

Manifest with beams of light and a blazing mass of fire.

Consecrated as body, speech, and mind,

May I perfect the empowerment of the five wisdoms.

OM AH HUNG

OM HUNG TRAM HRIH AH

Thukmey nyiteng hrih yig ley o troepey rangzhin gyi neyney

gompa dang drawey yeshepa samgyi mikhyabpa chendrang

Upon a sun disc in the lower part of the heart, the letter HRIH sends out light inviting an inconceivable number of wisdom beings, who resemble the visualized ones, to come from the innate abode.

Hrih

Choying kyewa meypa ley

Magag longcho dzogkur zheng

Thugje natsok nangdzey ma

Khandroi tsognam sheksu sol

Khandroi tsognam shekney kyang

Leykyi drebu chipar dzoe

Pema dakini saparivara benza sama dzah

Dzah hung bam hoh

Samaya tishtha lhen

HRIH

Out of the nonarising dharmadhatu,

Appear in your unobstructed sambhogakaya forms.

Ladies who manifest in manifold compassionate ways,

Hosts of dakinis, please come!

Hosts of dakinis, having arrived,

Show the result of your activity!

Padma dakini saparivara vajra sama jah

JAH HUNG BAM HOH

SAMAYA TISHTHA LHAN

Hrih

Dirsham pema barwa ru

Damye nyimey shugsu sol

Yeshe yingley gakpa mey

Chiryang trul la chaktsal lo

Atipu ho pratibhu ho

HRIH

Upon the shining lotus flowers arranged here,

Please be seated as nondual samaya and wisdom beings.

I pay homage to you, who manifest in all ways,

Unobstructedly, from the space of wisdom.

ATIPU HOH PRATIBHU HOH

Hung

Rabjam shingkun gangwey chotrin ni

Metog dupoe marmey drichab dang

Zhelsey rolmo zukdra driro rek

Tashi dzeytak gyalsi nampa dun

Gyalwey yumgyur khordang cheyla bul

Zheney dopey ngodrub tsaldu sol

Pema dakini saparivara pushpe dhupe aloke gendhe niwente

shapta kamaguna mangalam ratna pudza hoh

HUNG

An offering cloud filling all the infinite realms

With flowers, incense, lamps, and perfume,

Edibles, music, forms, sounds, scents, tastes, and touchables,

The eight auspicious substances and symbols, and the seven royal possessions

I offer to you, mother of the buddhas, and your retinue.

Accept it and bestow the desired siddhis!

PADMA DAKINI SAPARIVARA PUSHPE DHUPE ALOKE GANDHE

NAIVIDYA SHAPTA KAMAGUNA MANGALAM RATNA PUDZA HOH

Nyimey jangchub semkyi dutsi dang

Chagmey rakta chagpey ney chenpo

Doeyon torma yeshe gyatsoi trin

Bullo gyepar zhela trinley dzoe

Maha amrita rakta balingta kharam khahi

The nectar of the nondual mind of enlightenment,

The rakta of nonattachment, the great site of passion,

The torma of sense pleasures, as an ocean-like cloud of wisdom,

I offer to you. Accept it joyfully and carry out your activity!

MAHA AMRITA RAKTA BALINGTA KHARAM KHAHI

Hrih

Dewey rangshin sempey tsog

Trultey gyepar trilpa yi

Dewey namgyur duma yi

Sangchoe dewey neyla rol

Aho mahasukha

OM AH HUNG

A LA LA HOH

A HANG [10]

HRIH

Emanating a host of sattvas, the nature of bliss,

And entwining with them joyfully,

Enjoy the secret offering, the site of bliss,

The manifold expressions of delight!

AHO MAHASUKHA

OM AH HUNG

A LA LA HOH

A HANG

Hrih

Dondam miyo dewa chenpoi ku

Chiryang nangwa dechen yungdrung lha

Dopey donkun nyurdu tsoldzey ma

Dorje tsunmoi tsogla chagtsal lo

HRIH

In the ultimate, unshakable form of great bliss,

Deity of unchanging great bliss, manifest in all ways,

As ladies who swiftly bestow all desired aims.

Gathering of vajra queens, to you I pay homage.

Meditate in that way, enjoining them to activity.

THE SAMADHI OF EMANATING AND ABSORBING

Lhamo namkyi thugkar nyima la neypey hrih yig

ley oezer marpo chagkyui yibchen troepey, gang

wangdu duewar doepey nying gar pogpa tsamgyi

do khablen gyi chagchey duepa tar wangdu

dueney lhamoi thugkai hrih la thimpar gyur

Imagine as follows:

The HRIH syllables situated on the sun discs in the heart centers of the goddesses radiate red rays of light in the form of hooks. By merely touching the heart centers of whomever they wish to magnetize, those beings are brought under their power—just as a magnet gathers together all iron filings—and dissolve into the HRIH in the heart centers of the goddesses.

OM KURU KULLE HRIH SOHA

By reciting one hundred thousand, a suitable sign will occur. In your breaks, offer a torma, and enjoin the activities. At the end, the world and beings dissolve into the base,[11] and the base itself dissolves into the heart center of the chief figure. Imagining that she dissolves into your own heart center, chant,

OM PEMA DAKINI SIDDHI HUNG [12]

Recite this one thousand times, drink water from the vase, and dedicate the virtue.

SAMAYA. SEAL. SEAL. SEAL.

I, Orgyen Chokgyur Dechen Lingpa, took this out of Yelphug Namkha Dzo in the

company of the destined Sukha.

THE ESSENCE OF MAGNETIZING[13]

An Additional Manual for the Lotus Dakini within the Seven Profound Teachings

EXTREMELY PROFOUND—SEAL OF SECRECY

Padmasambhava and Chokgyur Lingpa

Hrih

Dechen yeshe gyepey rangsuk ley

Naljor lhamo yitrok wangdzey ma

Gyalkun yeshe chigdue leytrung pey

Zhelchig chakshi ma la chaktsal toe

HRIH

From the natural form of expanding the wisdom of great bliss,

You appear as the enchanting and magnetizing yogini goddess.

Born out of the combined wisdom of all the victorious ones,

Lady with one face and four arms, I salute and offer praise to you.

Gyalkun gyeyum dechen rigjey ma

Nangsi wangdue mardzum chagpey nyam

Pemey chagkyu zhagpa dazhu yi

Khamsum wangdue dzey la chaktsal toe

Kurukulle, consort who delights all the victorious ones,

Your flushed, smiling expression of passion magnetizes all that appears and exists,

With the lotus hook, noose, bow, and arrow.

Magnetizer of the three realms, I salute and offer praise to you.

Dechen lhamo gyepey yab gyur pa

Heruka pal khatvang ga la khyu

Chagpey obar trikpey u na gar

Sherab nyimey teng rol khyoe la due

As a khatvanga, you embrace the glorious heruka,

The lord who delights the goddess of great bliss.

Dancer within a mass of blazing, passionate radiance,

Who revels upon the sun disc of discriminating knowledge, I bow

down to you.

Natsok moepey gyutrul rolpa ley

Rangdang drawey naljor gyekyi kor

Choktsam kuntu trulpa drangmey gye

Dorje tsunmoi tsok la chaktsal toe

Out of the magical display that suits various dispositions,

You are encircled by eight yoginis similar to you.

Sending out countless emanations in all directions,

Assembly of vajra queens, I salute and offer praise to you.

Hrih hrih

Sizhi yiguk naljor mayi tsok

Drubpo dag gi rangdon jangchub dang

Zhendon jawa leykyi khorlor tson

Dela naljor makun drokdzoe chik

HRIH HRIH

Gathering of yoginis, captivators of samsaric existence and nirvanic peace,

I, the practitioner, exert myself in attaining enlightenment for the benefit of myself

And in constant activity for the welfare of others.

Yoginis, give your assistance!

Moegue wang gi lama wangdu due

Thoesam nyurwey damchoe wangdu due

Bag yoe wang gi gosum wangdu due

Nyingje wang gi drokun wangdu due

Through respect and devotion, magnetize a master.

Through swift learning and reflection, magnetize the sacred Dharma.

Through carefulness, magnetize the three gates.

Through compassion, magnetize all sentient beings.

Chagya wang gi rangsem wang du due

Dechen wang gi yeshe wang du due

Yeshe wang gi gyalkun wang du due

Jinlab wang gi chokyong wang du due

Through a mudra, magnetize my own mind.

Through great bliss, magnetize primordial wakefulness.

Through primordial wakefulness, magnetize all the victorious ones.

Through blessings, magnetize the dharma protectors.

Rigtsal wang gi nangsi wang du due

Ziji wang gi gyalpo wang du due

Damtsig wang gi khandro wang du due

Drakpey wang gi gyalkham wang du due

Through the expression of awareness, magnetize all that appears and exists.

Through majestic splendor, magnetize kingly rulers.

Through samaya, magnetize the dakinis.

Through renown, magnetize all countries.

Tenpey dondu thegchen gendun dang

Drophen chirdu lhalu misum dang

Longchoe chirdu seygoe nornam dang

Ngathang chirdu khorlob desi dang

Yithun drogdang nyandrak jorden sok

Sizhi palkun gyurwa wangdu due

Om kuru kulle hrih a nri tri ra sa saparshe basu washam kuru hung

For the benefit of the teachings, magnetize the Mahayana sangha.

For the benefit of beings, magnetize gods, nagas, and humans.

For the benefit of affluence, magnetize food, clothing, and wealth.

For the benefit of dominion, magnetize attendants, disciples, and followers.

Magnetize harmonious companions, fame, and abundance.

In short, magnetize all the splendor of samsaric existence and nirvanic peace.

This additional hidden praise and invocation of the Lotus Dakini was translated from the secret dakini script by Chokgyur Lingpa. In the victorious year of the chariot, it was combined from the handwriting of the great tertön by a khenpo disciple[14] *of the tertön himself. May it be virtuous.*

13 Translated by Erik Pema Kunsang

CONFESSION OF FAULTS

Hoh

Choekun doeney kyegag neydrel yang

Zhenchag trulpey nongpa chigyi pa

Sortog yeshe longdu zoezhey la

Sizhi wang gyur chenpor ug yung tsol

HOH

Although all phenomena are originally beyond arising, dwelling,

and ceasing,

Whatever I may have wronged out of clinging, attachment, and

confusion,

Please forgive in the expanse of discriminating wisdom,

And assure me of the great mastery over existence and peace.

Repeat the Hundred Syllable mantra.

Request the wisdom being visualized in front to remain in the shrine image.[15]

Dissolve the samaya being into you, by saying OM AH HUNG.

Let the self-visualization enter the luminosity by saying HUNG.

Re-emerge in the form of the deity by saying phat.

ASPIRATION

Dagzhen duesum sagpey gewa yi

Lungsem nangwa wangdu dueney kyang

Khordey kungyi khyabdag dewa che

Wangchen yabyum gophang nyurthob shog

By the virtue accumulated by me and others throughout the three times,

May the appearances of prana and mind be brought under control,

And may we quickly attain the state of the Great Mighty One and consort,

The great, blissful nature encompassing all of samsara and nirvana.

UTTERANCE OF AUSPICIOUSNESS

Ema hoh

Rangnang pemo gyepey zhelmey khang

Rigtsal pema nampar rolpey lha

Sizhi wangdu dzeypey tashi dey

Doegu wangjey gelek palbar shog

EMA HOH

Deities of lotus display, the expression of awareness,

In the celestial palace of the blooming lotus, personal experience,

May your auspiciousness of mastering existence and peace

Blaze forth with the splendor and virtuous goodness of

magnetizing all desirable things.

Rangjung dagam wang gi phodrang du

Dewey dangjin pema rigkyi cham

Zagmey gawa kyilwey tashi dey

Doegu wangjey gelek palbar shog

Within the self-existing palace of the magnetizing crescent,

Consort of the lotus family, who yields forth the blissful luster,

May your auspiciousness of bringing in the unconditioned joy

Blaze forth with the splendor and virtuous goodness of

magnetizing all desirable things.

Chokley namgyal choezang dunsa ru

Jigten wangchuk lhachen tsogkyi je

Gangsam nyurdu gugpey tashi dey

Doegu wangjey gelek palbar shog

In the gathering hall of the eminent Dharma, victorious over all opponents,

Lord of the world, Mahadeva, chief of the assembly,

May your auspiciousness of swiftly summoning whatever is wished for

Blaze forth with the splendor and virtuous goodness of magnetizing all desirable things.

Chirol yulnang thadag wangdu due

Lungsem trultog nang gi umar zhug

Gyurmey dechen dorje gargyi wang

Choying kunkyab chenpoi tashi shog

May all outer perceived objects be brought under control,

May the confused thinking of the prana-mind enter the inner

central channel,

And may the auspiciousness of the great, all-encompassing

dharmadhatu,

The unchanging great bliss of the Vajra Lord of Display, be

present.[16]

While chanting this, do not let your mind fall under the power of appearances; rather, sustain the experience and let it become the virtuous goodness of expanding the splendor of your heart.

This arose in my experience, although I have not untied the dakinis' seal of entrustment. For whatever I may have mistaken, I beg the gurus and dakinis for their forgiveness. Through this virtue, may we attain the form of the Lord of Display.

When separately practicing the Lotus Dakini of the New Treasures, Tersar Pema Khandro, I saw the need for and felt the wish to compose an easily applied accessory text. Thus I, Padma Gargyi Wangchuk Tsal, spontaneously wrote this at Tsadra Rinchen Drak. May virtuous goodness increase.

This is especially entrusted to the guardian of the teachings and his consort, so that unworthy people may not even see the text. Samaya. Seal of concealment.

INVOKING THE ACTIVITY OF LORD MAHADEVA AND CONSORT[17]

Arranged by Pema Gyurmey

In accordance with the oral teachings, prepare a torma, clean fruit, grains, silks, gold, silver, and so forth. Then cleanse, purify, and consecrate by saying,

RAM YAM KHAM

OM AH HUNG

Then imagine as follows:

Rang gi thugkai hrih ley oezer marpo troe

Lhachen wangchuk yabyum gyi thugkar phogpey ngongyi damcha

Jeysu drenney tsezhing dungwey tsuldu zhugpey jag pemey bugue

Tormey chue drangtey solwar gyur

The red beams of light radiating from the HRIH in my heart center strike the hearts of Lord Mahadeva and consort. Thus, they remember their former vow and remain with loving affection. Enjoying this torma, they consume its essence with the light of the hollow lotus of their tongues.

At the end of the mantra,[18] say,

SAPARIVARA IDAM BALINGTA KHAKHA KHAHI KHAHI

SARVA SIDDHI WASHAM KURU HOH

Accompanied by drum music and melodious tune, sing,

Hung

Dechen wang gi kyilkhor ney

Khamsum kungyi yigug pa

Lhachen wangchuk umar chey

Kunla wang gyur thutsal chen

Tsangpey neydang gyamtsoi ling

Gangkar tsedang tsenden nag

Drubpey neyney kurzheng shig

HUNG

In the magnetizing mandala of great bliss,

Enchanter of the minds of all three realms,

Lord Mahadeva and consort,

Endowed with the power to magnetize everyone,

From the abode of Brahma and islands in the ocean,

From white glacier summits and sandalwood jungles,

From the places of sadhana, manifest in your bodily form.

Kudok marpo kalpa yi

Metar barwey zijin gyi

Khamsum malue wangdu due

Chagtsen chagkyu zhagpa yi

Drowey yigug chingwar dzey

Zurphue dawa tsepey gyen

Sangwey tagkyi noechue kyi

Zidang yonten wangdu due

The majestic brilliance of your red body color,

Blazing like the fire of the kalpa,

Takes command over the three realms, without exception.

Your attributes of hook and noose

Captivate and bind the minds of beings.

Your secret sign, the hair tuft adorned with a crescent moon,

Magnetizes magnificent splendor

And all the qualities of the world and beings.

Yumchen lhamo kardok ma

Tagtu chakshing dela rol

Kusung thugkyi kyilkhor ney

Sangwey mazhi leyla gye

Great consort, Goddess Kardokma,

Forever passionate and reveling in bliss,

From the mandala of your body, speech, and mind,

Send forth the four secret ladies to act.

Semmey payang gugjey na

Yidang denpa moechi goe

Tsangdang doekham wangpo sog

Drekpey lhachen tamchey kyang

Since you magnetize all, even the insentient,

It is needless to mention sentient beings,

Brahma, the king of the realm of desire, and so forth,

And also all the haughty mahadevas.

Khyoekyi khordang yoglag tey

Jigten sumna draley gyal

Kathub drubpa khyoekyi thue

Zilgyi minoen gangyang mey

These are your retinue and attendants.

Thus, you conquer the enemies of the three worlds.

By the power of your attainment in ascetic practice,

There is no one you fail to dominate.

Ngontse zhelzhey damchey pey

Thugdam danta kul lagso

Khyoekyi thutsal duela bab

Gangla jawa khyoekyi shey

I now call upon the vow

You took and pledged in former times.

The time has come for your strength and power.

What is to be done is now up to you.

Deyi lue ngag yisum la

Khyoekyi zhagpey oezhag phong

Gugjey chagkyu nyingney drong

Sipey lung gi zhagpey ching

Catch the body, speech, and mind of the objects,

With the noose of your lasso of light.

Grip at their hearts with your summoning hook,

And tie them with the rope of the wind of existence.

Rangwang tenpa dangdrel ney

Kechig yuetsam neydi ru

Danta nyidu khugla shog

Gosum khordang longchoe chey

Dag gi wangdu duwar dzoe

Summon those lacking independence and stability,

To come right now,

In a single moment, to this very place.

Bring their body, speech, mind, and enjoyments

Under my command.

Yulri gyalkham gendun dey

Tendzin kyebu gyallon bang

Khyeu phomo drunor sog

Gangsam beymey wangdu due

Valleys, districts, kingdoms, and sanghas,

Masters to uphold the teachings, kings, ministers, and subjects,

Men and women, crops, wealth, and the like,

May whatever I wish for be effortlessly magnetized.

Shatrak zenchen khurwa dang

Poedang metog lasog pa

Tsimpey damdzey kunzhey la

Naljor dagchag khorchey kyi

Barchey solla thunkyen drub

Flesh and blood, rice porridge and honey-molasses,

Incense, flowers, and so forth;

Accept all these satisfying articles of samaya.

For us, the practitioners, and our retinues

Dispel obstacles and provide favorable conditions.

Duela babbo wangchuk che

Phonya drendang ngagpar chey

Duela babbo samaya

The time has arrived, Maheshvara,

Together with your emissaries, attendants, and messengers.

The time has arrived, samaya!

Then offer the torma in a clean place.

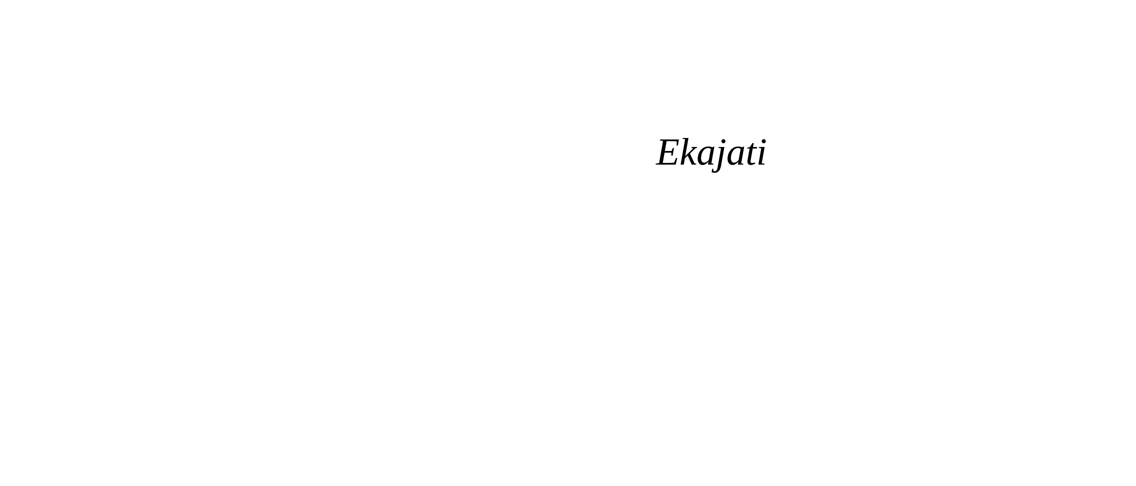
By combining a sequence of termas aimed at the particular object of invocation, I, Pema Gyurmey, arranged this torma offering to Mahadeva, the guardian of the teachings of the Lotus Dakini within the Seven Profound Teachings, in the hidden valley of Sikkim. May virtuous goodness increase.

17 Translated by Erik Pema Kunsang

18 OM MAHADEVA DZA

UMA DEVI HRING HARINISA SIDDHI DZA





Ekajati

KURUKULLE EXPLANATION[19]

Tulku Urgyen Rinpoche

The enlightened essence is present in everyone. It is present in every state, both samsara and nirvana, and in all sentient beings—without exception. Experience your buddha nature. Make it your constant practice, and you will reach enlightenment. In my lifetime, I have known many, many people who attained such an enlightened state, both male and female. Awakening to enlightenment is not an ancient fable; it is not mythology. It actually does happen. Bring the oral instructions into your own practical experience, and enlightenment will indeed be possible; it is not merely a fairy tale. Unless you learn how to gain familiarity with your buddha nature, train in it, and realize it, you will remain deluded. Delusion never disappears by itself. Spinning around on the rim of samsara's vicious wheel, on the twelve links of dependent origination, you will continue life after life. We all die, are reborn, and die again—countless times.

But, in this present life, you can learn to recognize your enlightened essence, and if you do that, you can, before passing away, attain the perfect, fully awakened state of a buddha. The sole method for transforming this human body into rainbow light at the moment of death is through realizing buddha nature; there is no other possible way. The teachings for how to do this are still available. Place your trust in the Three Jewels: the precious Buddha, Dharma, and Sangha. Receive this instruction from someone who holds an unbroken lineage. This lineage is still intact. Otherwise, everyone dies; there is no exception. In the past, everyone who lived in this world died. Right now everyone alive will die. Everyone born in the future will also die. Everything in the world changes. Nothing remains the same; nothing is permanent; nothing lasts. If you want to be successful, if you really want to take care of yourself—recognize your enlightened essence.

To realize buddha nature, you need the support of three principles. First is the precious Buddha, the primal teacher who showed the enlightened essence to

others. Next is the precious Dharma, the teachings on how to train in experiencing the enlightened essence. Lastly, there is the precious Sangha, the people who uphold and spread the teachings. Additionally, you have the support of the Three Roots: The guru is the root of blessings, the yidam is the root of accomplishment, and the dakini is the root of activities. They possess all-knowing wakefulness, all-embracing compassion, the activity of enacting deeds for the benefit of beings, and the capacity to protect and save others.

The dakinis and protectors are the source of activity, which breaks down into five types: peaceful, increasing, magnetizing, subjugating, and supreme activities. Dakini and protector practices represent the primary way to engage these activities. Among dakinis, wisdom dakinis in space and worldly dakinis are the two principal types. The primary wisdom dakini is the great mother, dharmakaya Samantrabadri. She is like the sun and the different emanations and re-emanations are like the rays of the sun. The sambhogakaya appears as the five space mothers. The nirmanakaya manifests as the five elements. Water is Buddha Mamaki, earth is Buddha Lochana, fire is Buddha Pandaravasini, wind is Buddha Samaya Tara, and space is Buddha Dhatvishvari. Just as these five elements are the five primordial female buddhas, the skandas are the five primordial male buddhas.

Meeting the true dakini requires encountering the empty cognizance of your mind. There is cognizance, appearance, bliss, and emptiness. The apparent aspect is the great father, and the empty aspect is the great mother. The doer is Samantrabhadra, and the deed is Samantrabhadri; these two together are the Samantrabhadra great father and mother. They are the root of all of samsara and nirvana.

The dakini expedites the activity, and each treasure revealer receives guidance for how to proceed and gains understanding through the dakinis. The wisdom dakinis and protectors do not come to this human world, so we cannot connect with them. However, they will know whether the yogi has achieved the view and realization. They will find out whether the view has been actualized and perfected. They will see whether or not the yogi has any kind of fixation, hope, or fear. Just as an ordinary, worldly judge watches to see who follows the law or breaks it—and people are rewarded or punished accordingly—likewise, the worldly dakini helps or punishes you according to your view. If you have attachment to the self and desire benefit for yourself, then you are not a true or real yogi. If you have this, the dakinis will not help but instead will punish you.

If you go against your samaya, your realization of the view is mistaken. If you fall on a perverted path of the view and meditation, then you have broken with both the protectors and the dakinis. These dakinis and protectors also pervade the bardo and will make obstacles for you.

There is a story of Patrul Rinpoche that illustrates what happens when a practitioner breaks samaya and how a wisdom dakini can punish him or her. Patrul Rinpoche was at Dodrubchen Monastery, giving teachings on the Guhyagarbha Tantra. Jigme Lingpa had two main disciples, Dodrub and Tradrub, and Palgi was a disciple of Tradrub, more commonly known as Gyalwai Nyugyu. Dodrubchen Rinpoche had already passed away when Patrul Rinpoche went to Dodrubchen Monastery in Golok. Initially, Patrul Rinpoche had gone to meet Lama Shabkar, who wrote The Flight of the Garuda, but he had passed away before Patrul could meet him. Palgi lamented that he had missed meeting such a great bodhisattva and expressed his own lack of merit and the lack of merit in that place.

Patrul Rinpoche continued on to Dodrubchen Monastery. When he had finished giving the Guhyagarbha teachings, he was asked to bestow the reading transmission for the one hundred thousand Nyingma tantras. Before he began the reading, a person who had broken samaya with Dodrubchen Rinpoche arrived, wanting to participate. Breaking samaya with Dodrubchen was like breaking samaya with Gyalwai Nyugyu and Palgi themselves. So Palgi called upon the great dakini Ekajati. In particular, he scolded Ekajati saying, “Aren’t you supposed to watch for samaya violators, who break the sacred bond? Like a loving mother, aren’t you supposed to be watching out for your children? Where are you looking with that one eye of yours? Are you all of a sudden allowing the samaya corrupters to receive teachings? If so, what is the use of your fang? Why are you behaving like an ignorant old lady? You have no power! You don’t even know who keeps and who breaks samayas!” He really chastised her.

That very night, the samaya breaker had a heart attack. He was a famous monk, quite learned, but he died from the heart attack. When Patrul was told that the monk had died, he said, “Oh, your eye has seen and your tooth has benefited. You took care of the samaya breaker. Your activity will expand!” Thus, he praised Ekajati.

Now this monk was lodging at a guesthouse on the monastery grounds, and the owner of the house also got stricken, as a result of staying together with a

samaya breaker. Patrul was told about the danger to the life of the guesthouse owner. Once again Palgi scolded Ekajati, “Aren’t you supposed to protect the loyal, while liberating violators? Is there something you have misunderstood? You seem to be punishing the innocent. It is reasonable that you liberated the other one, Ekajati; that was your duty as the guardian of the dharmadhatu teachings. But here, you are completely lacking discernment between virtue and crime; it is a huge mistake to hurt the blameless! You must immediately let this man recover. Can’t you determine how to act? Don’t you know who has no samayas and who needs to suffer the consequences of their karma?” The next morning the sick man was sitting in his place, attending the reading.

Conversely, these wisdom dakinis and protectors will guard you throughout your journey on the paths and bhumis. They escort you from the front, clearing obstacles, and protect you from the back. They are your companions in this life, the bardo, and the next life, assisting you in these three until you reach enlightenment. They are very precious.

The actual text for the outer Kurukulle practice has preliminary, main, and concluding parts. The preliminary here is not like the regular preliminaries you do; it is for this sadhana. It has refuge, bodhichitta, the torma for the obstructors, the protection circle, the rain of blessings, and consecration of offerings. This is a terma of Chokgyur Lingpa, according to the Profoundity of Longevity within the Seven Profound Teachings. It is an easily applied sadhana, with a comfortable method.[20]

It begins with the lineage prayer, the first of the preliminaries. written by Kongtrül Rinpoche, requesting: May appearance and mind be magnetized. Among those to be supplicated are Lord and Dharma King Trisong Deütsen and son. The son is Murub Tsenpo, who later incarnated as the treasure revealer Chokgyur Lingpa, possessing the seven transmissions.[21]

The concluding verse states,

In the spontaneous and all-pervasive state of primordially free and

unchanging self-awareness,

May the expression of awareness, what appears and exists, samsara and

nirvana, be magnetized.

Within the single expanse of dharmakaya, the nonduality of appearance and mind,

May I attain the confidence free from subject and object, effort and cultivation.

One's own rigpa is primordially free. In the expression of rigpa, may whatever appears and exists, samsara and nirvana, be magnetized. Within the single expanse of dharmakaya means do not separate appearance as over there and mind as here. Appearance and mind are the single sphere of dharmakaya. Finally, you are making aspirations to attain the confidence free from subject and object, doer and deed. May all duality be mingled into one taste, beyond effort and cultivation.

When beginning a Kurukulle retreat, it is necessary to offer a white torma, kartor, when you go to a very wild place, where practice has not been engaged in before. However, if you are living in Nepal or India, where the land is already subjugated, you can dispense with this. In Nepal and India, the ground has been consecrated by many buddhas and bodhisattvas, who have tamed the local spirits, so these divinities hold no resentment against practitioners. On the contrary, they have no envy. Yet it can happen that if you go to a completely new place, the spirits of the land will feel jealous of your practicing; they won't like it. Therefore, it is important to give a white torma. It's just like paying rent for the house where you reside. You make two offerings: First, you give to the spirit of the country and then to the spirit of the locale.

The refuge and bodhichitta come from the terma text, this is the second part of the preliminaries. The condensation of the identity of all buddhas is the lama and the dakini. The noble sangha provides benefit for both studying and practicing the dharma. Monasteries, and the ordained sangha who stay in them, are important sources of support. Without such a place, the sangha could not come together and be sustained. In India, the Buddha did not have a monastery, but three major monasteries originated from him: the temple at the stupa of enlightenment in Bodhgaya, Nalanda Monastery, and Vikramashila Monastery.

Each had five hundred panditas, very large gatherings. When speaking about the monastery here, it refers to Samye in Tibet, where Padmasambhava and Vimalamitra were. Samye had khenpos and lopons—one hundred and eight altogether came from India. Of course, the main ones were Padmasambhava and Vimalamitra.

And produce all the necessities for Dharma practice, means to make a monastery and house the sangha. I pledge to accomplish the guru dakini refers to the dakini and Padmasambhava. So, without any difficulty, may I achieve this right now. That line is expressing the bodhichitta, the reasons for accomplishing the Dharma. You recite this refuge and bodhichitta three times.

This is the purpose of practicing the Padma Dakini and enacting magnetizing activity. Usually the four activities and the eight general accomplishments belong to the relative or common siddhis. The four activities are pacifying, increasing, magnetizing, and subjugating. The eight general or common accomplishments are the invisibility, the sword, the ability to find subterranean treasure, and so forth. There are eight feats that can be accomplished. In this particular case, there is a slight difference because Kurukulle is, in essence, Vajravarahi, who is a wisdom dakini, not a mundane deity. Vajravarahi only assumes a form for those who want to accomplish the magnetizing activity for a definite reason. The reason is to magnetize kings, ministers, merchants, men, women, wealth, medicines, and so forth.

What is the real purpose of doing magnetizing practice? The real essence that needs to be magnetized is not these superficial things. We need to magnetize realization of the view, thus, the teachings on how to realize the view, meditation, and conduct. Meditation refers to those who do practice, and conduct refers to those who act in accordance with the Vinaya and so forth. Basically, a primary purpose of magnetizing activity is to sustain the sangha of Buddhist practitioners. We have no mundane purpose for magnetizing wealth, influence, or power; we use it only to sustain Buddhism.

If you are totally poor, you will have no way to sustain a monastery and a great gathering of monks to continue the Buddhadharma. Milarepa was a very accomplished and realized practitioner, but if you live alone in the mountains, as he did, you will have no one to build a huge temple and provide food for a large congregation. It’s very important in the current age to magnetize sponsors, wealth, influential patrons, and so forth to allow for things to happen.

Among the four or six different periods of the Buddha's teaching, we are now in the last period, called taktsam dzinpa, upholding the mere externals or merely the signs. This means that the main way to benefit beings and practitioners is to simply keep up the image of being Buddhist practitioners; this is all you can do these days. It's not like the time of the Buddha, which was the period of accomplishment. In this day and age, it is extremely important to maintain big impressive monasteries. Funds are needed in order to build and maintain them, so you need to magnetize the funds, the influence to build them, the practitioners, benefactors, and so on. Even if there are only a few monks or nuns, as few as four or even just two, there are still incredibly great blessings for everyone involved. Yet, it definitely requires funds. As a single individual, you may not be able to accomplish such an enormous endeavor, but the Buddha said that just having the concern that the Dharma will die out has incredibly great merit, even if you cannot sustain the whole sangha. So, the whole purpose of magnetizing activity is to gather the positive conditions for the Buddhadharma to continue.

The next section of the text is the torma for the two types of obstructing forces, physical enemies who are embodied and obstructors who have no substantiality and cannot be seen, the third preliminary. Offering the gektor is like giving a bribe where you say, "I'm trying to accomplish the state of enlightenment. Please don't obstruct me. Take this torma and get out!" There are three ways to give them a torma: You can first offer in a peaceful way, expressing, "Best you go." Then you can become more insistent, and finally you can become wrathful, reciting wrathful mantras. You imagine yourself as Padma Heruka, in whose heart center is the syllable HRING. Padma Heruka is primarily Tamdrin, Who has mastered all of samsara and nirvana, as the sadhana states. You should think, "I have control over all of samsara and nirvana. There is nothing that is out of my control. My command is the vajra command, do not transgress it!" Disperse into innate space means that when thoughts are freed, then liberation, the state of buddhahood, and everything in between, [are] primordially empty and rootless. Primordially, everything is empty, like space, which has no root, no source. In a mundane way, you apply intelligence through the three methods of being peaceful, insistent, and wrathful. If that does not work then you send them away from within the view, the expanse of primordial purity.

Next, draw the boundary for protection, which is the fourth. Sights, sounds, and thoughts are deity, mantra, and the space of luminosity. Sights are the deities, sound is the mantra, and all thoughts are the primordially pure space of

luminosity. The protection circle is filled with rainbow rays, attributes, and a blazing mass of fire.

This is followed by the gesture of homage, confession, and taking the oath, the fifth. To begin, offer prostrations, and then, confess, to repair damaged samayas. Taking the oath is acknowledging that you and the deity are inseparable. This is the true samaya. Opening the door of means and knowledge indicates that these are the doors to encountering your own awareness as the deity. Neither means nor knowledge can be abandoned; if they are, you will not meet the deity. Means and knowledge are always united, from the Shravaka path up until complete enlightenment. For the shravakas, this unity is emptiness and compassion; for Vajrayana, it is development and completion stages, and for Dzogchen, it is primordially pure Trekchö and spontaneously present Tögal. I pay the ultimate homage of realizing nonduality beyond concepts. Beyond concepts means "nondual." To ultimately realize the view is the homage. I confess my confused fixation on separateness: Here, you confess having fallen into confusion, thinking that self and other exist and fixating on these differentiations. This confession is beyond fixating. And vow to keep the vajra oath of constant practice. This line indicates you are not separate from emptiness-awareness wisdom, the vajra oath, which is beyond concepts. The root of all samayas is the unchanging vajra, emptiness. You pledge to keep that samaya. vajra samaya hung. The heart syllable of all buddhas is hung.

Sixth is bringing down the great resplendence of wisdom. In the preliminaries, you bring down the blessings of everything that appears and exists—from the outer vessel and the celestial palace to the inner contents and the nature of the deity. HRIH From the shining palace of magnetizing great bliss is the red crescent with a single door. Gurus of the three lineages, peaceful and wrathful yidam deities refers to the mind lineage of the victorious ones, the symbolic lineage of the vidyadharas, and individual hearing lineage as well as the peaceful and wrathful yidams. Dakinis of the three abodes refers to the abode of the body of rainbow light, the abode of the seven profundities of speech, and the deep abode of mind. Dharma protectors possessing the samaya: this phrase indicates the sixty-four holy places of Chakrasamvara and the sixty-four holy places of dakas. And especially Padma Dakini, chief figure, and entourage: The main figures in the padma family are Amitayus, Avalokiteshvara, and Padmasambhava—and when wrathful, Tamdrin and Padma Heruka; all of these are being referred to here. When Avalokiteshvara has a consort, she is Sangwa Yeshe, essentially the same as Padma Dakini.

With great yearning means that the hairs of your body stand on edge and tears flow from your eyes. I call upon you means you call out with such intensity, Invoking your promise, to all you wisdom deities dwelling in space, while beating the damaru with faith and devotion. You are requesting the deities to please bestow a great resplendence upon this site of sadhana. Come here to this place, Padma Khandro and retinue, and Confer the great empowerment upon me, a yogi of the supreme sadhana. The yogi is asking for the empowerments of body, speech, and mind and all three together, which is the precious word empowerment. Consecrate the articles of sadhana as wisdom forms. The articles of sadhana are not ordinary, worldy substances but wisdom substances. Here you are asking for blessings for the unconditional substances.

May sights and sounds, all phenomena, come under the sway of awareness. Sights, sounds, and awareness are not over there; they come under the sway of awareness. May samsara and nirvana be perfected as the great sphere of equality. Samsara and nirvana are not divided; they are the great equality, the single sphere of dharmakaya. Within this primordially—it is this way from the beginning; it is not temporary; it is the unchanging state of luminous great bliss. May you bestow the resplendence of the great, all-encompassing spontaneous perfection. Spontaneous presence and spontaneous perfection are the same, and they are all-encompassing like space, with no center or edge. Please bestow this resplendence. VAJRA JNANA ABESHAYA A AH. Please quickly do this! This was the section on bringing down the resplendence.

The seventh section is consecrating the offerings, from the terma root text. OM VAJRA AMRITA KUNDALI HUNG PHAT is the wrathful mantra for sprinkling. Cleanse with RAM YAM KHAM and purify with OM SOBHAVA (and so forth). Within the state of emptiness appears a shining lotus vessel. From OM AH HUNG, the different types of offerings emerge. Outwardly, these include the seven types of offerings; inwardly, amrita, rakta, and torma; secretly, union, liberation, emptiness, and the absolute offering. Are individually manifest as a cloud of wisdom offerings, Appearing in potent forms that generate bliss, fascinate, and magnetize. Bliss is mahasukha, which your own mind generates. Appearing as potent forms indicates these dharma materials have power and are individually manifest like stars in the sky. Many appear, not merely one, and they turn into both benefit and harm. OM AH HUNG is the blessing of body, speech, and mind. VAJRA SAPHARANA KHAM means bless all the offerings. By uttering this mantra three times, Consecrate the offerings and enter the actual sadhana. Please give accomplishment.

This Padma Dakini preliminary precedes the practice. It is not like the four hundred thousand preliminary practices; it is the supreme preliminary for this sadhana. In accord with the wish of the supreme Choying, The Nirmanakaya of Palnge, this was written by Chimey Tennyi Lingpa, Kongtrül Rinpoche. There are two kinds of Bonpos, white and black ones. Kongtrül Rinpoche was a white one, who had the name Bonpo but was a pure bendi, or monk. He appeared out of the kindness of Padmasambhava and was a true treasure revealer called Tennyi Lingpa, who came to benefit both doctrines. Directly as it came to mind. By the virtue of this may personal experience be brought under control. Once you gain mastery over your own experience, you can do so with others. If you are unable to control your own personal experience, there is no way to magnetize others. Once you have tamed your own mind, your experience, then naturally you will gain the power to control others. May virtuous goodness increase.

NOW FOR THE COMMENTARY ON THE MAIN BODY OF THE SADHANA OF THE LOTUS DAKINI FOR MAGNETIZING ACTIVITY.

Sadhana practice has the three aspects: approach, accomplishment, and enacting the activities. This is a practice for enacting the activities, according to the Profundity of Longevity within the Seven Profound Treasures. It begins with two dakini scripts that Padmasambhava first revealed. An intellectual cannot understand these; each symbol of the dakini script is the size of a country, like Nepal, for example. Within this, the small letters clearly show what the dakini script emanates. Enlightened body, speech, and mind are complete within them.

The first line starts with: I, Padma, who devotedly bows down to the mother of the victorious ones. This references the great dharmakaya mother, to whom he pays homage. Padmasambhava then states that he Will teach the sadhana of the Lotus Dakini for magnetizing activity. Among the four activities, peaceful, increasing, magnetizing, and subjugating, this practice is meant for the magnetizing activity. In order to benefit future upholders of the teachings refers to the great ones who disseminate the teachings. During the Dark Age, if there are no lamas or monks who can uphold the doctrine, it will degenerate. As I mentioned earlier, merely worrying that the doctrine will decline has immense merit.

First, go to a secluded place,

Which should have red soil and cliffs or rocks with sharp edges.

Draw a crescent-shaped mandala with a perfect door in the center,

With an enclosure of lotus flowers, vajras, and flames of fire.

In the middle, draw an eight-petaled flower, and in its center,

Draw a red lotus flower marked with hooks.

To do this practice, choose a secluded place that has red soil. Use sindura to draw the crescent-shaped mandala. Then put wine inside a copper vase. Gather the three magnetizing substances: a magnet, which is the primary ingredient; red flowers that have pistils shaped like hooks; and coral. You can use lama medicine, because that has all the different substances and nectars. Just follow the instructions in the small writing at the beginning of the text. The torma needs to have the "juice" of wine, should be adorned with butter-flowers and red hooks and formed by the hands of a beautiful girl, who has an attractive face and is from a good class. If you can do that, it is very good. Sprinkle fragrant ointment on this cubit-sized torma. Beautify eight similar types with a canopy of red silk. These represent the retinue of eight Kurukulles who enact the activities.

Moreover, mentally create and arrange similar articles, As well as the outer, inner, and secret offerings. You, yourself, should wear red ornaments, garlands, and clothing. You as the practitioner need to wear red clothing and have a red mala as well as red ornaments. Regarding the different criteria for this practice, it's best to follow exactly what it says; you can ask for help from others. You can do the elaborate version, if you like, but if you prefer the simple version, it is fine to just imagine that all these things are present. That's the style of the Namchö, Mingyur Dorje's termas. All of them say you can just visualize the tormas, the mandala, and so forth: Within the sky of primordial purity, the clouds of offerings appear. It's like that. To practice without a mandala, or torma, and so forth is fine. Just do the best you can, however it feels most convenient.

After imagining all the victorious ones present in the sky before you, take refuge here, if you did not already do so in the previously explained preliminaries. Now comes the main part, wherein the three samadhis purify all clinging to solidity. They purify all thoughts, such as holding to earth as earth, fire as fire, and water as water.

The most important aspect here is the view of Trekchö. You should chant while remaining in the view of Trekchö. Then, sometimes, you can imagine the hooks pulling things in and bringing them under your control; there will be some benefit this way. However, if you just sit and send out hooks in a dualistic way, bringing things from there to here without the view of Trekchö, you will not attain much accomplishment. Conceptual thoughts cannot magnetize; it's the nonconceptual view of wisdom that magnetizes. If normal thinking were enough, there would be no point in doing a practice, because ordinary craving would achieve accomplishment. Since this is not the case, you need deity, mantra, and samadhi, all three. If you have all three complete, it is possible to magnetize what needs to be magnetized.

You just think, "I'm Kurukulle." Then repeat the mantra. While remaining in the state of the view, let the rays of light take the form of hooks and gather what should be brought back. You're not merely putting hooks in people. You are mingling their state of mind and your state of mind, which is the continuity of the view, so they become identical. If you don't dissolve them indivisibly, you can pull them in, but then they slip away again. They sneak out. What are you going to do if they sneak out? You bring them under control and magnetize both material and ethereal beings.

In a simple practitioner's case, you should focus more on the supreme accomplishments, not the common ones. In order to attain supreme accomplishment, you need to have an unmistaken view, meditation, and conduct. To achieve these three, Padma Dakini practice is incredibly beneficial.

Kurukulle is none other than the Padma Dakini. Sakya Pandita practiced her his entire life, but the accomplishment did not appear for him. It did manifest for his nephew, who then became the personal guru of the Chinese emperor and gained control over the entire country of Tibet. The Chinese emperor and Chögyal Phakpa Rinpoche were renowned as the "benefactor and guru." They were famous, and it was said that in the heavens, there are two, the sun and the moon; on the earth, there are two, the patron and officiating priest.

So, if you don't gain accomplishment from the practice in this lifetime, it will certainly come through in the next life. (Rinpoche laughs.) This is a very profound practice. Padma Dakini is surrounded by eight other dakinis who, in fact, carry out the four activities. Padma Dakini is like the queen or empress, while the surrounding dakinis are like the emissaries or ministers, who accomplish all four activities. In this practice, you need not be concerned with facing any particular direction or choosing the right time of day. Only the fire puja offering[22] specifies a certain time of day to practice, a direction to face, and a sitting position to assume for each of the four activities. For example, this is the wrathful position, whereby you sit like this, so you can heave the hammer or other weapons.

There is also a certain attitude to adopt. For example, the pacifying activity requires a very gentle, peaceful attitude while you put the things in the fire, recite the chants, and so on. The increasing activity calls for a very generous, magnanimous attitude, as though you already possess everything. The magnetizing activity necessitates the attitude that you already control everything. The subjugating activity requires the attitude of smashing everything into dust. These different attitudes are not really dualistic in nature. While remaining in the view, you flavor it with a certain attitude, while never actually leaving the samadhi behind. When you read in the different sutras that the Buddha entered this and that samadhi, understand that he flavored the state of self-existing wakefulness (rangjung yeshe) with a certain mood. There are not really different types of samadhis, but more like different shades.

The principal mood of Kurukulle is passionate. I assume you know the meaning of "passionate," but you should not take this in a dualistic, worldly sense. Rather, while you are in the view of self-existing wakefulness, have a passionate attitude or flavor to it. This is very important when doing the practice.

Finally, the conclusion of the daily sadhana is at the end of the feast. It's all right not to do the feast offering every day, so just jump to what comes after the feast.

19 Translated by Erik Pema Kunsang & Marcia B. Schmidt

MAGNETIZING PRACTICE[23]

Orgyen Tobgyal Rinpoche

When you receive an empowerment, it is necessary to do the practice for that empowerment. The lineage empowerment is first, followed by the path empowerments, which altogether authorize disciples to do the practices. The path vase empowerment is for the practice of the development stage. The path secret empowerment is for the practices of channels, winds, and essences as well as mantra recitation. The path wisdom-knowledgment empowerment utilizes the emptiness of the example wisdom to encourage the ultimate wisdom being to arise in your experience. The secret and the wisdom-knowledge empowerments correspond to completion stage with and without characteristics, respectively. The precious word empowerment authorizes you to practice Dzogchen, primordially pure Trekchö and spontaneously present Tögal. The best disciples will maintain an unbroken flow. Immediately upon receiving this empowerment, they will instantly be undeluded, undistracted, and practice the path. The middling ones can maintain awareness six times in a day. Those with lesser capacity will hold this awareness at least one time each day. This is the process of receiving the four empowerments for yidam practice. You must practice until you truly actualize the result of the path, without breaking the continuity of the deity.

After you receive the lineage empowerment, utilize the deity empowerment and do not abandon sadhana practice. If you practice the deity after receiving the lineage empowerment, you will ultimately become enlightened and temporarily receive the fruition empowerment. The fruition empowerment bestows all the qualities of the three kayas of buddhahood. At that point, you will effortlessly benefit innumerable sentient beings as vast as the sky. I have given this condensed explanation of empowerment so you can understand. Merely receiving empowerment from a lama has a bit of benefit, but without practicing, you will not become enlightened.

ENHANCEMENT

With the vase empowerment, you recite the mantras for the outer, inner, and secret practices. You visualize the deity and maintain that visualization with vivid presence. Once you have accumulated the appropriate numbers, you should have made a connection with the practice. Jamgön Kongtrül Rinpoche wrote a commentary on how to do retreat on Kurukulle, which you can follow if you want to do a retreat.

Anyway, if you have made a connection with the vase empowerment, everything you see with your eyes can be magnetized or brought under control.[24] You do that by thinking, “I am Padma Khandro.” Visualize that clearly. You can engage in the enhancement for this by meditating on a red syllable OM in each of your eyes. As these red OM syllables radiate light, the wisdom of great bliss blazes supremely. The blazing light from your eyes pervades all appearances. This light radiates outwardly, clearly illuminating everything it touches, like the light from the sun. All appearances become the light of great bliss, which flows back into the OM syllables in your eyes. The outer objects and the inner subject are magnetized inseparably. The eyes bring all forms under control.

In order to bring all sounds under control, imagine that red SHANG syllables are in your ears. As before, red light rays of great bliss radiate outwardly from the SHANG syllables. They permeate all sounds, which become light and dissolve back into the SHANG syllables in the ears; all sounds are magnetized. Similarly, from the nasal scepter, red KHAM syllables radiate red light rays of great bliss that permeate all smells. Once touched by this light, the smells are transformed into the light of great bliss, which returns and dissolves into the KHAM syllables in the nose specter. All smells are magnetized or brought under control. In the same way on the tongue, a red RAM syllable sends out red light rays of great bliss that reach all the different tastes, sweet and sour. Again they melt into light and the red light returns and dissolves into the RAM on your tongue, whereby all tastes are brought under control or magnetized. In the forehead, a red SUM sends out light rays of great bliss that reach all the tactile sensations, which become red light permeated with great bliss. This light returns to dissolve into the red SUM syllable in the forehead. In the middle of the heart is a red HANG

syllable. Red light of great bliss blazes forth from this HANG, permeating all mental fixation on phenomena. All appearances dissolve into the red light, which reabsorbs into the HANG syllable in your heart.

These are the six syllables pertaining to sensorial objects and mental phenomena. If you meditate on these gradually and sequentially, the objects of all six consciousnesses and the subject, the six consciousnesses themselves, will become one taste, and you will gain mastery over them.

Meditating like this, you will attain the fruition, realizing that all appearances, sounds, smells, tastes, and touchables are empty. Furthermore, you will realize that all knowables, all mental phenomena, are empty bliss. The two truths are indivisible, and you will remain in a state of experiencing all as illusory. At the same time that you visualize the syllables, you also chant each of them.

Do this practice to gain powerful mastery over all the appearances of the six consciousnesses. Sometimes think of yourself as Kurukulle, without a consort in the outer and inner practices and with consort Lokeshvara in the secret practice. Visualize the yab and yum with vivid presence. Like the deity dissolving into the deity, all appearances dissolve into the deity, and you develop stable pride. When you gain control over appearances, you have received the vase empowerment.

Think about these teachings. First, to practice this, you need to have clear visualization, vivid presence, and pure recollection of Padma Khandro. Otherwise, you will not be able to follow this path. Once you are able to clearly visualize yourself as Padma Khandro with stable pride, then you can continue on to reciting the syllables, starting with OM in the eyes. OM radiates rays of light, permeating all forms. The light rays dissolve into the forms, which become red light, and that light slowly merges back into the OM syllables in your eyes. Once they dissolve, you gain control over all forms, which are sealed with emptiness. Then you continue with the visualizations for the other five consciousnesses. This is how to train. During this practice, you need to maintain the clear visualization of yourself as the deity and not separate from that.

In short, the main aspect of the vase empowerment is developing the deity. The second empowerment is connected to Anuyoga’s practices with the channels, winds, and essence. The last two empowerments relate to Atiyoga. Having received the empowerment of Padma Khandro, you need to keep these ordinary and extraordinary samayas: Treat women with the greatest respect and kindness,

maintain the mudra and mantra recitation uninterruptedly, and do the practice. Just receiving an empowerment and listening to teachings are not the most important things. The most vital is to practice and accomplish what you receive. Once you follow the Vajrayana path—where you receive empowerments and teachings and practice development and completion—it will not be long before you attain the state of buddhahood. Practice is essential.

One important element of practice is the tradition of the great accomplishment, drubchen. In Lama Gongdu, Padmasambhava said that one week of drubchen practice is the same as seven years of retreat. When you perform a drubchen, the life force of the sadhana is the mantra. Through the recitation, you connect to the wisdom mind of the deity, enabling you to receive the blessings and accomplishments. In a drubchen, the recitation is unbroken. There is power in the great accomplishment practice.

APPLICATION

This Kurukulle cycle has sadhanas for outer, inner, and secret practices, and each of these has a different visualization and recitation. This cycle also contains a Three Roots practice, and the Kurukulle practice is a branch of this. In the outer practice, you meditate on yourself as Padma Khandro, who has a retinue of eight dakinis that are exactly the same as she is. At the four doors, there are another four female gatekeepers.

In Vajrayana, you need to think about the meaning of the words you recite and meditate on them. You can easily do the short daily practice and recite the mantra, which is the wisdom mind of the deity. The daily practice begins with taking refuge, generating bodhichitta, and reciting the Seven-Branch prayer. Based on the three samadhis, you instantaneously visualize yourself as the deity. It is good to have a photo of the deity as a samaya support for your self-visualization. Based on this samaya support, you visualize yourself as the deity and think that you are one and the same, which will give rise to seven experiences, as it is said in the tantras.

Buddha nature is present in all sentient beings. The ultimate point of Vajrayana is to ascertain that all phenomena have the nature of the three kayas. It is not a

question of your being inadequate; it is only a matter of not realizing this view. Habitual tendencies obscure this view, and in order to train in purifying them, you must practice deity yoga. To accomplish a deity, you need to know that it does not come from outside of yourself. When realizing this view, you authentically accomplish the deity; therefore, practice sadhana.

Meditating on a deity requires vivid presence, seeing all the different attributes, down to the white and black of the eyes, as images reflected in a mirror. There is nothing the mind is not capable of thinking. Our core, the buddha nature, is pure and the deity is pure. You need to give up the discursive thinking that the deity is good and you are bad and that you need to accomplish the [outer] deity. Stable means it is not something you need to conjure up, as though it didn't already exist. Stable pride is knowing what is to be as it is.

Pure recollection is knowing that, ultimately, you and the deity and the mantra to be accomplished are the expression of emptiness. These come from nowhere else, and in the essence of emptiness, there is nothing. However, to say everything is emptiness is not that easy to explain. Since many of you have received pith instructions on Dzogchen, this is training in rigpa that has been introduced. In short, sometimes train in pure recollection, sometimes in stable pride, and sometimes in vivid presence. When pure recollection has dissolved, train in the empty aspect. Practice all three of these indivisibly.

This is how to practice the development of a deity. For the practice of the enlightened speech of the mantra recitation, follow the daily practice. The mind accomplishes the enlightened body and speech. If you can remain in the nonconceptual samadhi, you will accomplish the completion stage of enlightened mind. If a yogi practices the vajra body, speech, and mind of the deity, the impure aspects of ordinary body, speech, and mind become purified, the purity wisdom is realized, and the enlightened body, speech, and mind are actualized. Truly, you transform into the vajra body, speech, and mind, and the qualities and activities are spontaneously accomplished. This is how you are going to try to practice with your body, speech, and mind. Whatever I have explained is in accordance with the oral instructions of the vidyadharas. Studying and hearing teachings are a lamp for clearing away ignorance, so understanding is a vital point. Nonpractitioners do not need to receive teachings.

FOUR DOORS

A crucial point in Vajrayana is the four doors of Secret Mantra. The first of these is the ultimate clarification based on the "door of words." This door refers to the sadhanas, the means of accomplishment, which remind you of the ultimate essence, the basic state. This is the first of the four doors to be entered. Entering and realizing the ultimate clarification relies on your doing the sadhana from beginning to end, from refuge through the aspirations, with each word reminding you of the meaning.

In the recitation and meditation of the Secret Mantra, you recite the words with your mouth and meditate on the meaning with your mind. The crucial meaning of the words is the mudra of the vidyadhara lineage. Slowly, you sing the melodies and tunes. The benefit of repeating the words and thinking about the meaning is that after a long time you grow accustomed to them. My hope is that you will be able to enter this door. With sadhanas, it does not matter how elaborate or short they are; the ultimate meaning is mostly the same. So, this is the first door.

The second door is the heart-vow, the sacred pledge of the recitation, the "door of the mantra." What is that heart-vow? It is that you and the deity are not separate. You are not accomplishing something better than you. The heart-vow, the sacred pledge, equalizes you and the deity. There are the three recitation intents: approach, accomplishment, and the activities. Once you enter this door, you accumulate the mantra.

The third is the "door of the one-pointed mental visualization samadhi." Through concentration, you need to maintain the samadhi of the visualization. This relates to the essential point of pith instructions of the four nails or the four stakes[25] that bind the life force of the practice. These teachings are extremely important, and if you do not know these four stakes, then you do not know the condensed, crucial points. The final stake is that of the unchanging wisdom mind. So, this is the third door.

Lastly, you have the "door of the mudra of what needs to be done." At the time of meditating on the deity, visualize the three doors sealed by the three vajras and yourself crowned by the victorious ones. Invite the wisdom beings and make

offerings and praises. All of these are the door of the mudra of what needs to be done.

These correspond to the tantras' references to deity, mantra, samadhi, and mudra. If even one of these four doors is missing, they are incomplete. In Vajrayana, if you practice the development of Mahayoga, then during great accomplishment, you need to enter these four doors. Once you enter the four doors, you will see the precious wheel of the mandala. These four are extremely important.

Since beginingless time up until now, sentient beings have been wandering in samsara. The vital point is that we have not examined our minds. Why have we not examined our minds? Buddha nature pervades all sentient beings; the mind is buddha. However, the essence of buddhahood has been obscured by inexhaustible thoughts, like the ripples on the surface of water. The thoughts arising likes ripples on water are endless. For hundreds of thousands of lifetimes, we have not been able to end thoughts. So how do we reach the point of ending them? We do that through the pith instructions of a lama, which direct you to investigate your mind. The teachings that show you how to examine your mind are the beginning of the end of thoughts.

One way to end thoughts is to employ them, by visualizing the deity, reciting the mantra, and remaining in samadhi. You have received the empowerment, [are trying to] maintain the samaya, and are training in deity yoga. At the time of practice, keep your body, speech, and mind focused one-pointedly. Concerning body, speech, and mind, the main one is the mind, which needs to be undistracted. If you just keep your mind in an ordinary way, following after different thoughts, you are distracted. According to Mahayoga, nondistraction means clearly visualizing the deity. Doing this destroys ordinary thoughts. Once you destroy ordinary thoughts by developing this vivid presence, then you train in the vajra pride, thinking, "I am the deity." When vajra pride arises within your stream-of-being, you recognize the buddha nature, the ground of buddha; thus, you have empowered yourself. At the end of your practice with vivid presence and stable pride, you will obtain the blessings of the deity. Obtaining blessings means that ordinary thoughts have ceased; there is only the purity of the deity and the display of wisdom, and these are the blessings. When your own appearances are pure and you no longer have any impure experience, you can slowly bring others under control. With these three, all appearances become the form of Padma Khandro. If you have visualized clearly and hold the stable pride of being the magnetizing deity Padma Khandro, it truly becomes so. On the basis

of these, you achieve blessings. Then thoughts of the three times, past, present, and future, become like drawings on water. They dissolve into basic space and are liberated, wherein you gain mastery or control over your mind. All thoughts are naturally purified, and you attain the blessings and the power, or strength. To increase the strength of the blessings within this samadhi, recite the mantra. When the samadhi is like a fire, the recitation is like the wind. When the fire of samadhi blazes, the wind makes the fire even greater. Similarly, to increase the samadhi, recite the mantra.

RECITATION

Your recitation should not be either too loud or too soft; your chanting should be heard by you own ear. Pronounce each syllable clearly and sometimes sing the mantra. This singing increases the power of samadhi and the offerings. The lamas, yidams, and dakinis are pleased, and evil deeds and obscurations are purified. Like that, the four activities of the four recitations are accomplished, and the male and female protectors are enjoined. For the practitioner of Dzogchen, all forms of the deity and all thoughts that arise are not beyond primordial purity. Maintaining that awareness decisively renders deity, mantra, samadhi, and mudra the display of dharmakaya. Just remaining like that is the meditation and this is all right.

There are nine aspects of mantra recitation that are common to all mantras. The deity and the mantra are not separate; they are the same. Be certain of that and decide on it. Know that the recitation of the mantra accomplishes the deity. The first aspect is to know the deity and the mantra to be the same.

In reciting one mantra of OM KURU KULLE HRIH SOHA, you can accomplish the mandalas of all the victorious ones. The second aspect is to know the mantra to be the mandala of the victorious ones. The recitation of the mantra, the lights emanating and reabsorbing, and the offerings bring the mandalas of all the victorious ones closer. The third aspect is to know the mantra to be the offering garland.

By reciting the mantra, you accomplish experience, realization, wisdom, and all blessings. The fourth aspect is to know the mantra to be the blessings. In the

recitation of the mantra, you can accomplish the supreme siddhi, buddhahood. You can obtain the common and supreme siddhis, all the enlightened activities, and the eight accomplishments. The fifth aspect is to know the mantra to be the siddhis.

Mantra recitation accomplishes infinite activities, including the peaceful, increasing, magnetizing, and subjugating activities as well as power and long life without sickness. The sixth aspect is to know the mantra to be the activities. For example, when someone recites a mantra and blows on a sick person or blows on water, the sick person can be healed by receiving that breath or drinking that water.

Fixation on solid reality can be destroyed and emptiness can be realized by reciting the mantra. The seventh aspect is to know that the mantra reveals emptiness. Simply by reciting AH you can come to realize emptiness. In the recitation of mantra, all breakages, obscurations, and evil deeds can be purified from the root. The eighth aspect is to know the mantra to be purification. By reciting the mantra, all wishes are accomplished. It is like a wish-fulfilling jewel. When a Buddhist supplicates a wish-fulfilling jewel, everything desired is granted. I am not sure that these exist today, but reciting the mantra can accomplish all things. The power of mantra is inconceivable. The ninth is to know the mantra to be a wish-fulfilling jewel.

Since in a drubchen [or a sadhana], you will recite many mantras, it is good to know the ultimate meaning of mantra. Otherwise, just sitting there with your eyes closed and accumulating mantras, without knowing what you have said, will have no benefit. On the other hand, knowing this and reciting with the correct visualization, you will derive great benefit. It is important to understand and repeatedly remind yourself of the meaning. As it is said, when you practice Secret Mantrayana, and in particular the profound treasure dharma [terma], these practices are easily applied with little hardship and great benefit.

The visualization for the recitation of this activity practice is as stated in the text, and I will talk more about that later. The activity is to magnetize, and it is up to each one of you to decide what or who you want to magnetize. There are three kinds of beings: nagas, spirits, and humans—and there are many different types of humans.

Through respect and devotion, magnetize a master.

Through swift learning and reflection, magnetize the sacred Dharma.

Through carefulness, magnetize the three gates.

Through compassion, magnetize all sentient beings.

Through a mudra, magnetize my own mind.

Through great bliss, magnetize primordial wakefulness.

Through primordial wakefulness, magnetize all the victorious ones.

Through blessings, magnetize the dharma protectors.

Through the expression of awareness, magnetize all that appears and exists.

Through majestic splendor, magnetize kingly rulers.

Through samaya, magnetize the dakinis.

Through renown, magnetize all countries.

For the benefit of the teachings, magnetize the Mahayana sangha.

For the benefit of beings, magnetize gods, nagas, and humans.

For the benefit of affluence, magnetize food, clothing, and wealth.

For the benefit of dominion, magnetize attendants, disciples, and followers.

Magnetize harmonious companions, fame, and abundance.

In short, magnetize all the splendor of samsaric existence and nirvanic peace.

To accomplish Padma Khandro, you need devotion. If you have devotion, you can magnetize the lama. If you magnetize the lama, then you will receive all the blessings. If you are practicing Padma Khandro, your great intelligence will expand. Having magnetized the learned and accomplished teacher, you will receive many instructions, and through listening and reflecting, your learning and contemplating will increase. Through learning and reflection, you magnetize the sacred Dharma.

If you practice Padma Khandro, your mind will become more relaxed and careful. If you mind is careful, you will bring your three doors of body, speech, and mind under control. You will refrain from doing or saying things you shouldn't. You will have no need to be thoughtless.

If you practice Padma Khandro, great compassion will naturally arise, and everyone will like you. People do not like someone who lacks compassion, even if it's a lama.

Magnetizing through a mudra refers to taking a consort. To increase wisdom of the ultimate meaning in your stream-of-being, in order to bring your own mind under control, you need to take support of the wisdom mudra. This gives birth to the wisdom of great bliss. If the wisdom of great bliss arises, then the wisdom of ultimate meaning ensues, based on the example of great-bliss wisdom. If this [is a correct experience of] wakefulness, you accomplish all the victorious ones and all the yidams. If you accomplish all the victorious ones, by their blessings, you accomplish all the protectors.

The victorious ones are not deluded. All of mind's different discursive thoughts are the expression, or display, of dharmakaya awareness. If you decide that there is nothing other than the display of the dharmakaya, then you gain control of all that appears and exists. And if you gain control of all that appears and exists, then you become Padmasambhava. If you do not achieve this, but gain control over yourself, it is a bit good and you will magnetize kings and presidents.

By practicing Padma Khandro, you amend your samayas, especially all broken samayas with the dakinis. If your samayas are pure, naturally, you will magnetize the dakinis.

When you practice Padma Khandro, you become famous, for better or worse.

Once famous, you magnetize all countries. When a famous person comes out with a new movie, we flock to it. Becoming famous is a big pursuit these days, with advertising, Internet, movies, magazines, and books. Any fame that you garner should be for the benefit of the teachings, magnetizing Mahayana practitioners.

To benefit sentient beings, magnetize gods, nagas, and humans. Never magnetize to harm, but only to benefit. The best benefit is to bring beings to the Dharma. If the Vajrayana practitioner does not have any means, it is difficult to do anything. Even for the sambhogakaya in the Akanistha Buddhafield, there is much abundance and enjoyment. They live in palaces of variegated jewels and are also adorned with many gems and silks. That is an example of the great abundance. When we practice and make offerings, it is like the space treasury without end. In short, sambhoga, enjoyment, means "substances and wealth." Also, great power is needed in order to do vast things. With great power, you magnetize vast wealth, attendants, and students, people who follow you. Also, on the political level, you need to have power.

Magnetize harmonious companions, people with whom you have a good connection, which is not easy. Even a spouse with whom you have been living for many years and have had many children can be difficult. Couples argue, complain, and separate. Stay together with harmonious companions until you reach enlightenment. Jamyang Khyentse Wangpo and Chokgyur Lingpa were together as father and son for thirteen different lifetimes. This started with King Trisong Deütson and his son Murub Tsenpo. Padmasambhava and Yeshe Tsogyal are still together in infinite buddhafields. Don't magnetize just anyone, but someone who can accomplish things. To condense it all to the essence, there is nothing in samsara and nirvana that Padma Khandro cannot magnetize.

If you do not wish to magnetize during the activity practice, you can do so during the recitation: Visualize yourself as Padma Khandro, with the HRIH syllable in your heart center and the mantra coiled around the seed syllable. As you recite OM KURU KULLE HRIH SOHA, lights radiate out and make offerings to the victorious ones. Gather back the blessings and accomplishments within you. This is the intention of the radiating, and it is all right, according to the commentary by Jamgön Kongtrül.

If, however, you do want to magnetize, then follow the instructions in the text and practice that way.

The HRIH syllables situated on the sun discs in the heart centers of the goddesses radiate red rays of light in the form of hooks. By merely touching the heart centers of whomever they wish to magnetize, those beings are brought under their power—just as a magnet gathers together all iron filings—and dissolve into the HRIH in the heart centers of the goddesses.

Do this visualization repeatedly, and during the recitation, sometimes remain without focus. Once again, do the visualization, and then again remain without focus; this is how you should train. If you practice in this way, by the power of deity, mantra, and samadhi, you will surely bring things under your control, just as ice placed in the hot sun cannot remain frozen. This is the intention of the outer practice.

PRACTICAL ADVICE

Concerning samadhi, you need to meditate, and Westerners really like to meditate. For meditation, nothing surpasses Dzogchen and maintaining rigpa. If you really know the meditation of Dzogchen and can sustain rigpa, you don't need to practice a deity. But if you are merely counting discursive thoughts, that has no benefit.

You need to do the mudras. Some people are doing them but most people sit with their hands inactive, which is the same as having no hands. You cannot really say that you cannot do them; you simply need to imitate someone doing them. There is nothing embarrassing about this. On the other hand, not knowing how to do them after practicing sadhana is embarrassing. So you must do the mudras. Doing just one mudra, like the opening lotus one, is more precious than doing one hundred thousand prostrations when taking refuge in the Mahayana vehicle. The movements of mudra in Vajrayana are great bliss. If you cannot do it well, you can improve. The benefits of mudra require so much explanation, in terms of the arranged channels, the moving pranas, and the essences, or tigles. The whole eighteenth chapter in the Guhyagarbha Tantra is devoted to explaining everything about mudra.

A ngakpa is a male yogi and a (ngakma) a female yogini, which you are. A yogi is someone who, having received empowerment, is practicing the three yogas.

Dilgo Khyentse Rinpoche would sign his name as the yogi, doctrine holder, mangala, with no fixation at all in his mind; and mangala, good fortune, is Sanskrit for his Tibetan name Tashi Paljor. A yogi needs to know that he or she is a yogi. The yogi needs the view, meditation, and conduct. You need to perform a sadhana at least once a day.

There are many samayas for having received an empowerment. The most important samayas are the five buddha family samayas. For the jewel family, the samaya is to have a vajra and a bell and use them. All dharma practice is unifying skillful means and wisdom, illustrated by vajra and bell. It is said that you need to hold the vajra and bell perfectly.

You also need a good mala with the right characteristics. If you do not have a vajra and bell and a good mala, this indicates you are not a good practitioner. For food, you need to eat mendrub, lama medicine, everyday. To be a good practitioner of the Vajrayana, you need to first gather all the different necessary substances for practice, getting the objects with the right characteristics. This is easier than meditation. What I have spoken is the wisdom intent of the tantras.

FRUITION

Yesterday, we finished the drubchen of magnetizing activity. Today, how are you? Have you really investigated that? It is good if you do so. There are many things to gather under your control, to magnetize, to bring into your power. Here, I am talking about bringing your mind under control. Yesterday, you finished receiving the accomplishments. This morning, if you, the practitioners, have had your mind pointed out according to Dzogchen, and have recognized the nature of mind—if while remaining in rigpa, your rigpa was more stable, clearer, and sharper, then you definitely accomplished the magnetizing activity. This only occurs through your own individual experience. When you examine, you know. It is not something learned. That is why it is very important to investigate this. If you are someone who does not practice this or does not rest in rigpa, then I have nothing to say to you.

If your mind truly became more clear and stable, then the prana becomes calmer. Then, naturally, mind’s thoughts will be self-liberated. That is what “bringing

under control" means. First, inwardly, you gain control over your mind; then, outwardly, all phenomena is brought under control. Once you completely control your own mind, male and female friends, lamas, and sponsors will be brought under control or magnetized. Thereafter, delusion no longer has any power over you. But if that is not the case, then you will fall under the power of deluded perceptions.

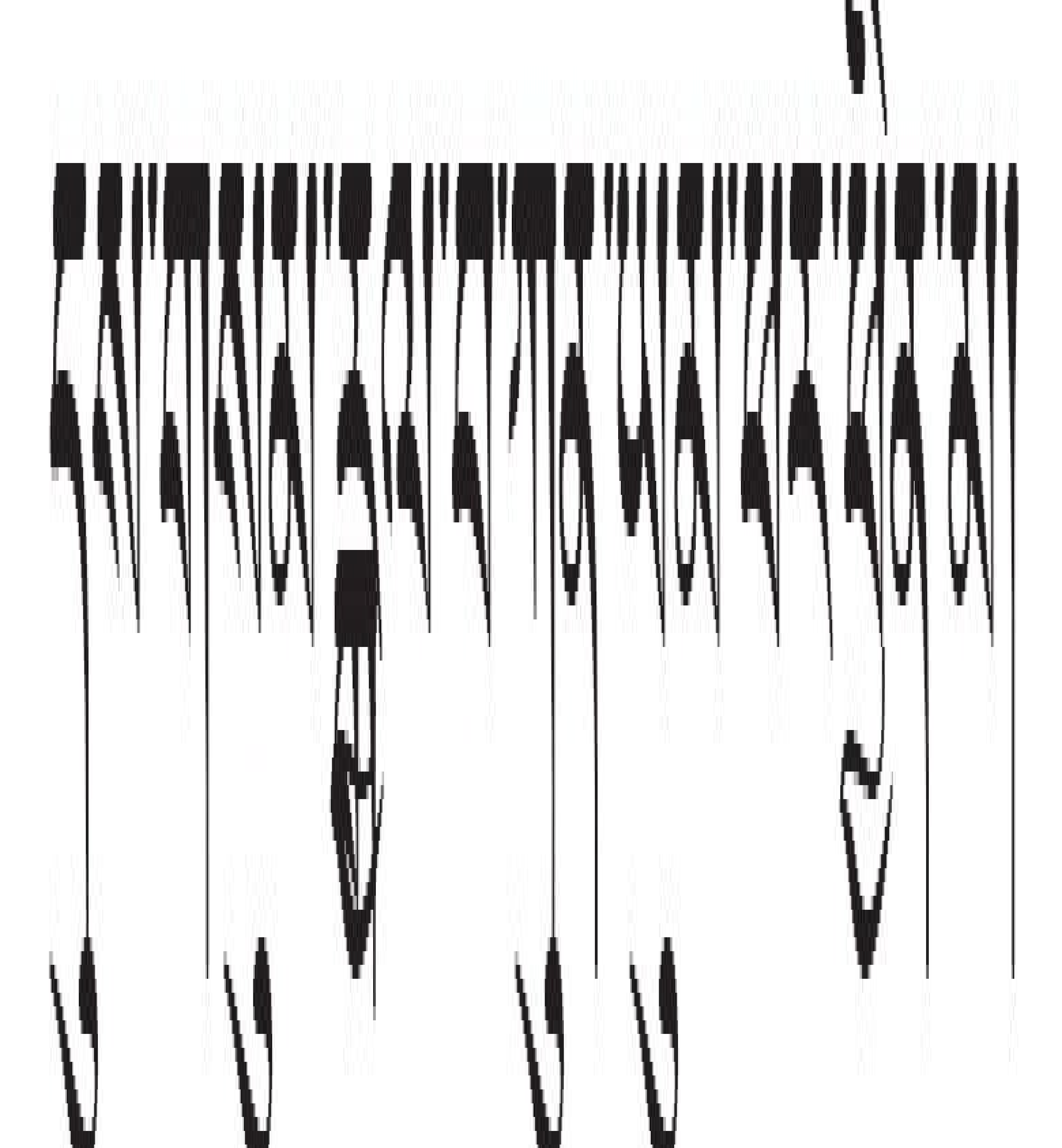
This is why I wanted you to examine what happened this morning. I thought that I needed to talk about it. All supreme and common accomplishments can be obtained. If you attain the supreme accomplishments, you automatically attain the common ones.

The water inside the vase is normally saffron water, but everyone was given alcohol. Also, inside the skull cup, there was beer. Once you drink this, the taste permeates your channels, and this happens in order to bring the mind's thoughts under control. If a practitioner gets a little drunk from alcohol, then rigpa becomes stronger, and coarse thoughts reduce, their strength diminishes. The small thoughts disappear. Due to the strength of alcohol, when you are a little drunk, the prana goes into the central channel. Since you received the siddhis yesterday, I wanted to talk about this. So, I would like you to examine from waking today, and see if you could rest in rigpa. If this happened very well, then you have attained magnetizing power. And once you have controlled your own mind, slowly you will be able to bring outer things into your power.

23 Translated by Gyurme Avertin & Marcia B. Schmidt

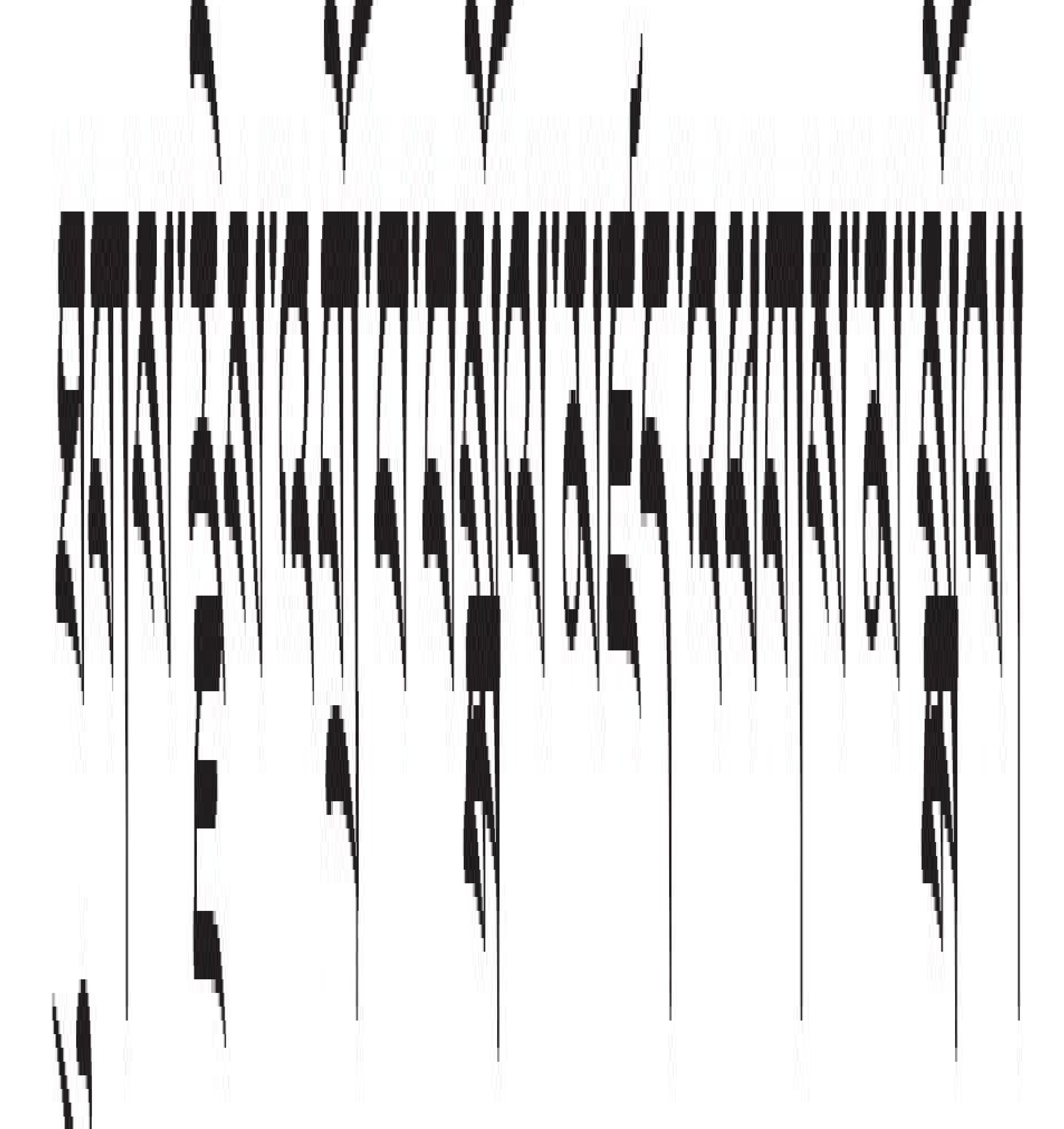
A PRAYER TO KURUKULLE[26]

Dzigar Kongtrul Rinpoche



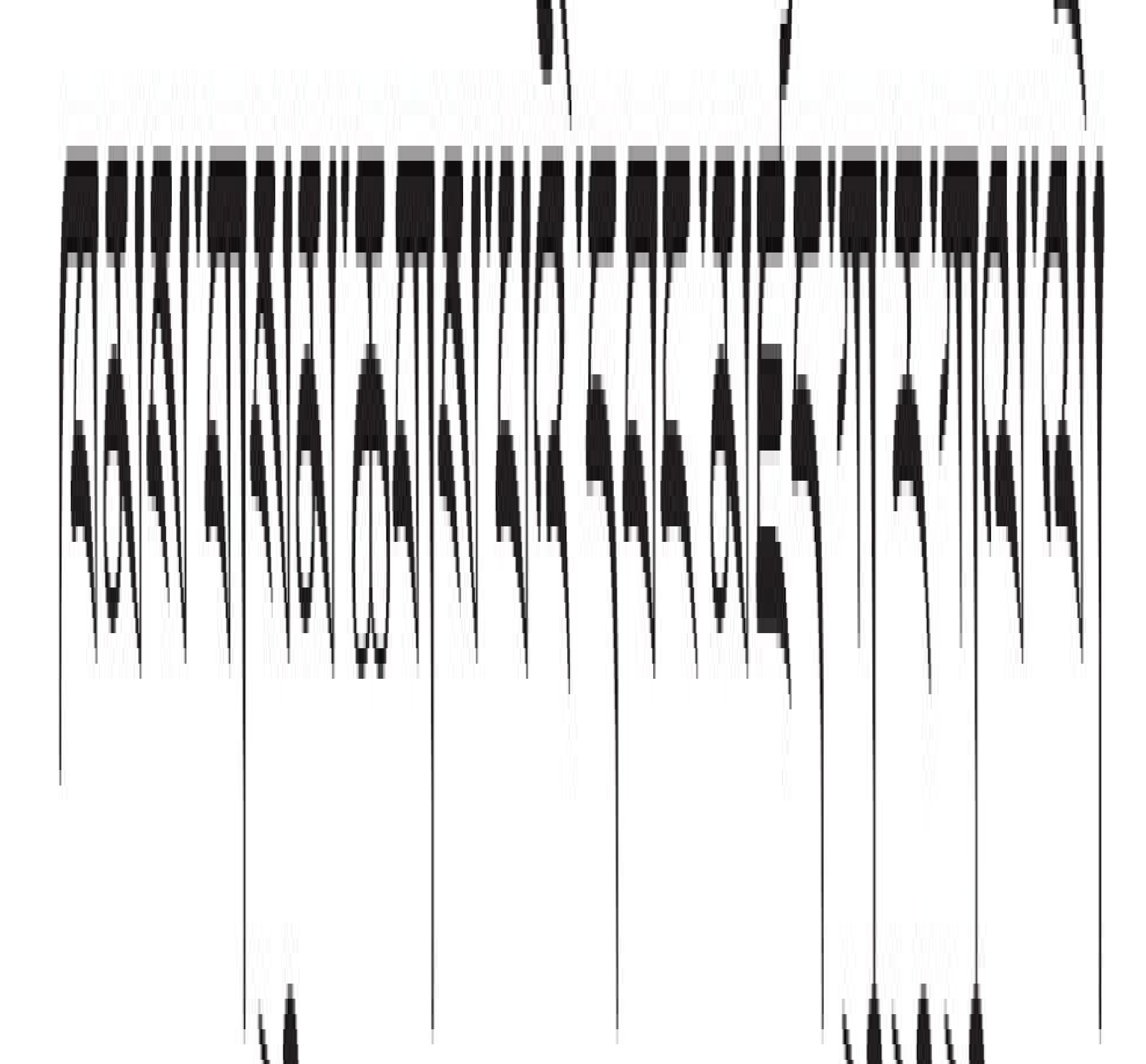
Düsum gyalwa kün-yum parchin ma

Prajñāpāramitā, mother of the three times victors,



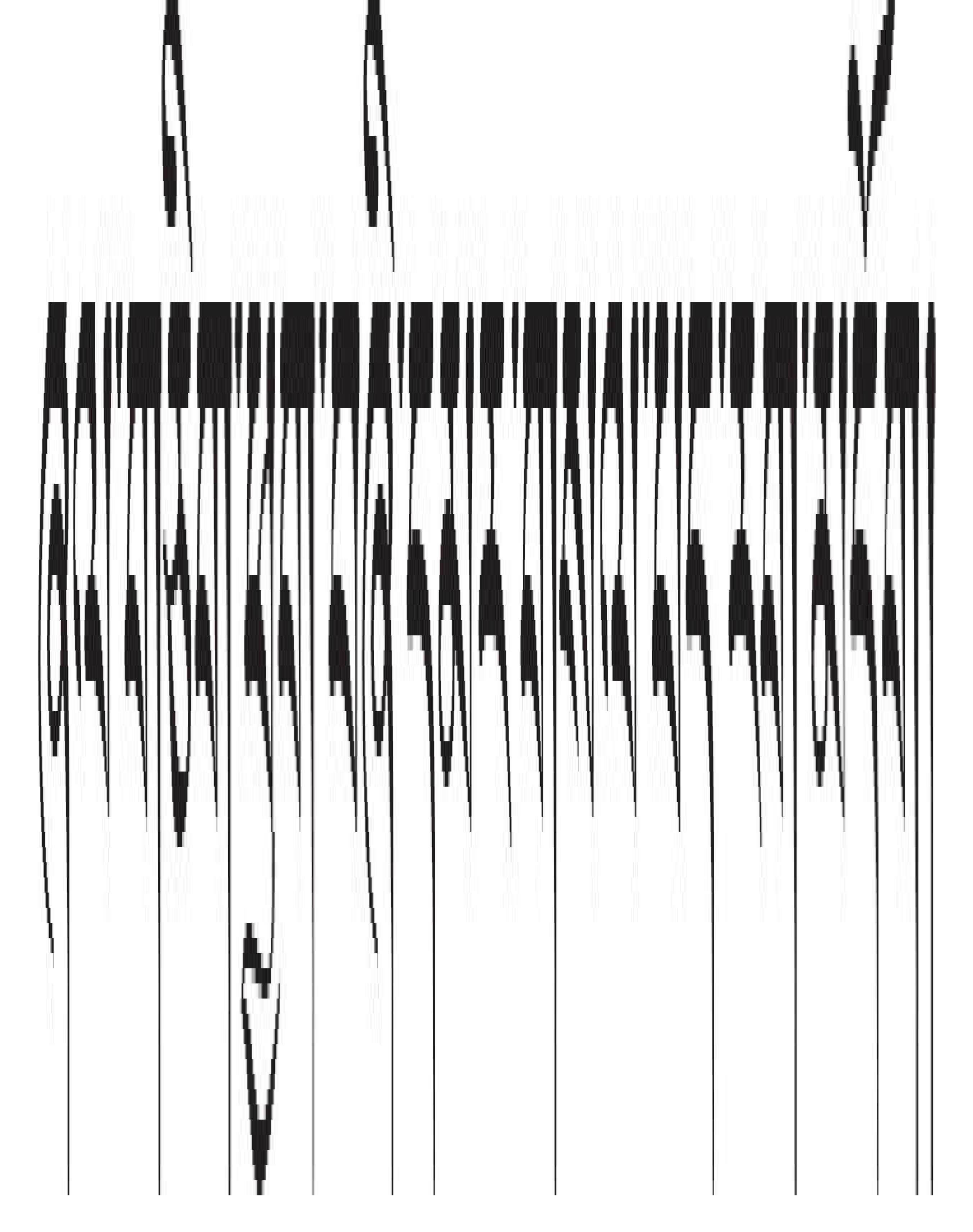
Tukjé drowa dröldzé pakma dröl

Ārya Tārā, liberator of all beings through compassion,



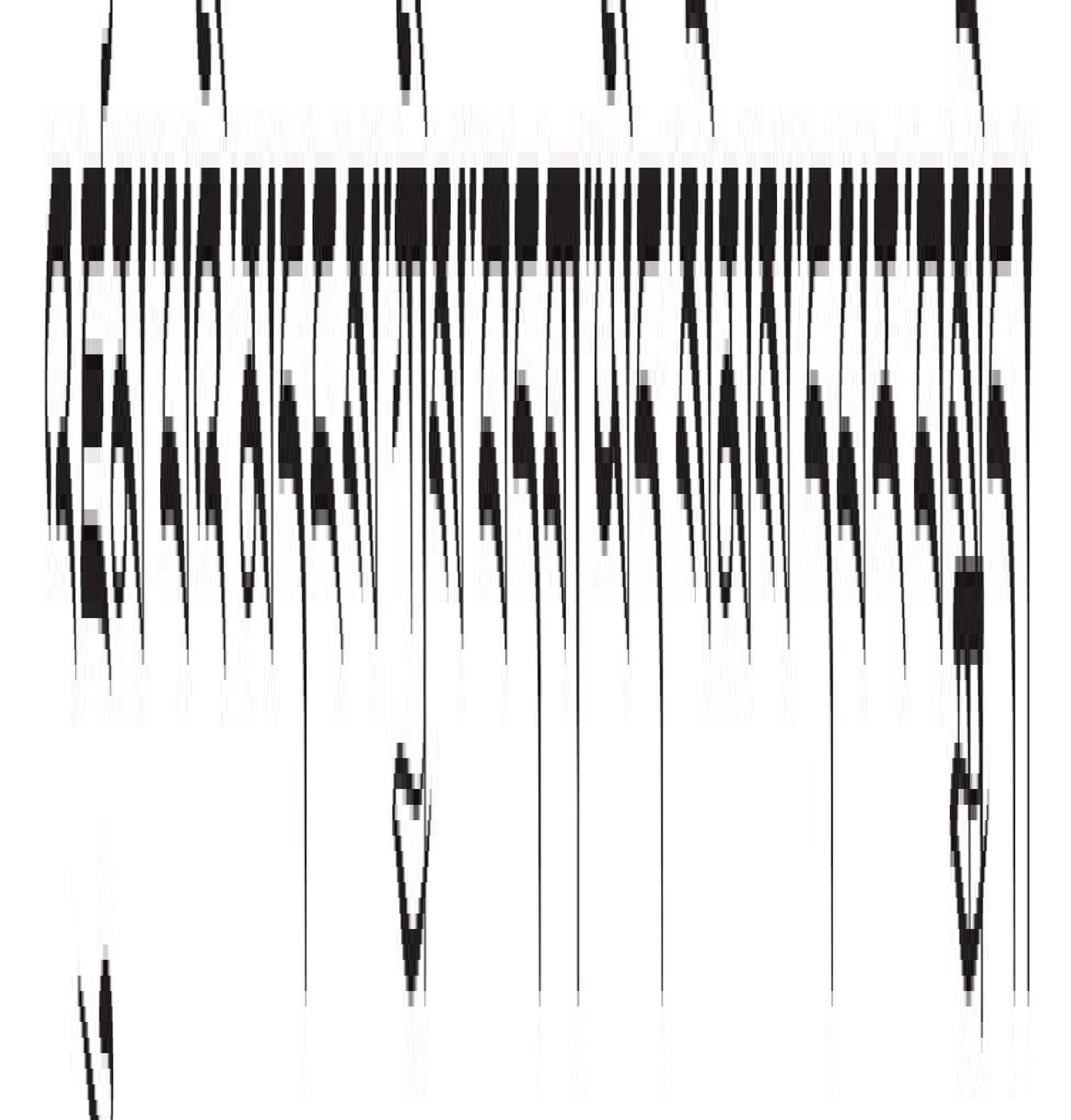
Khamsum chakpé wangdzé kurukullé

Kurukulle, magnetizer of the three realms through passion,



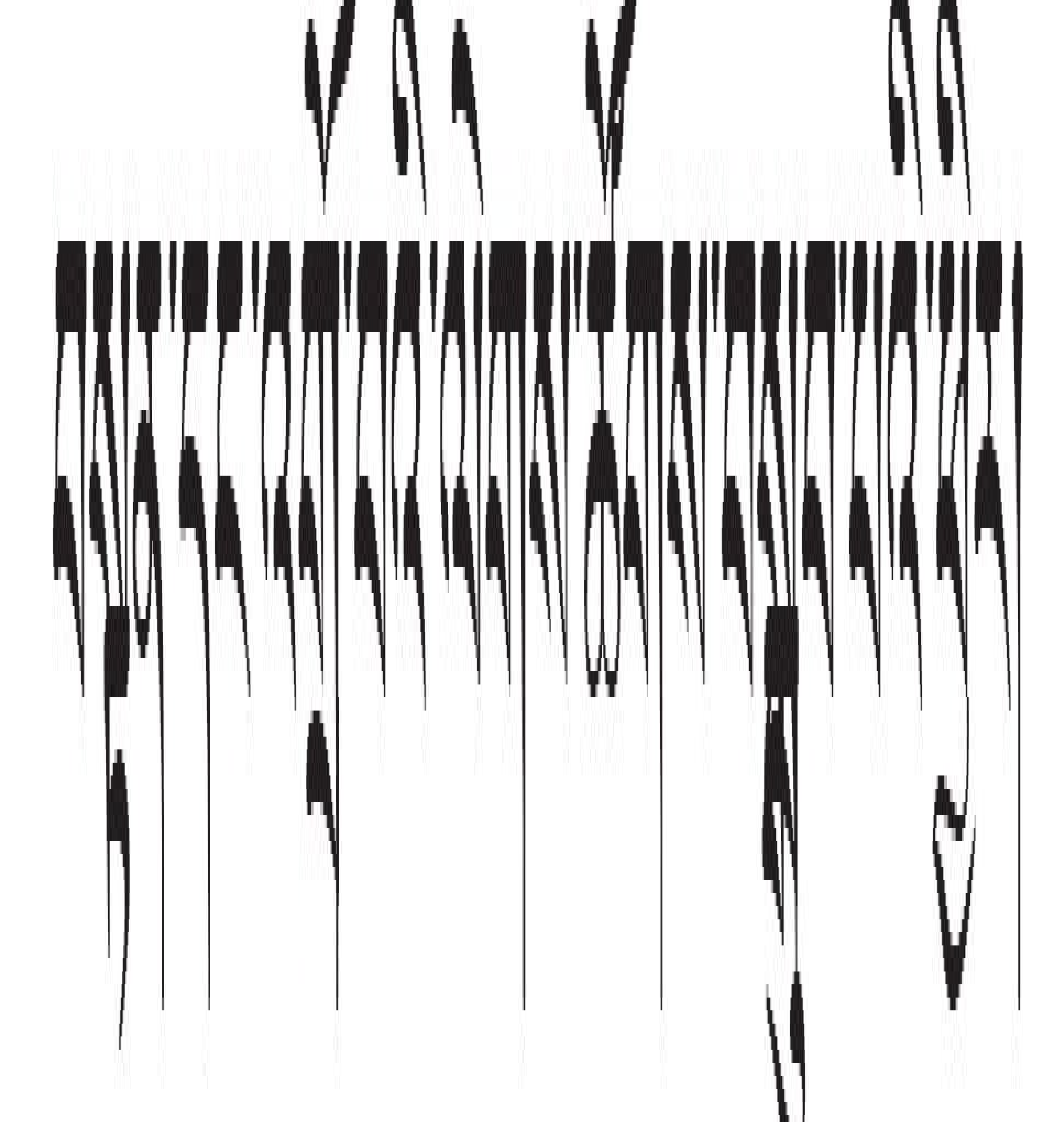
Zhalchik chakzhi marsal pérak dok

With one face and four arms, the clear color of ruby red,



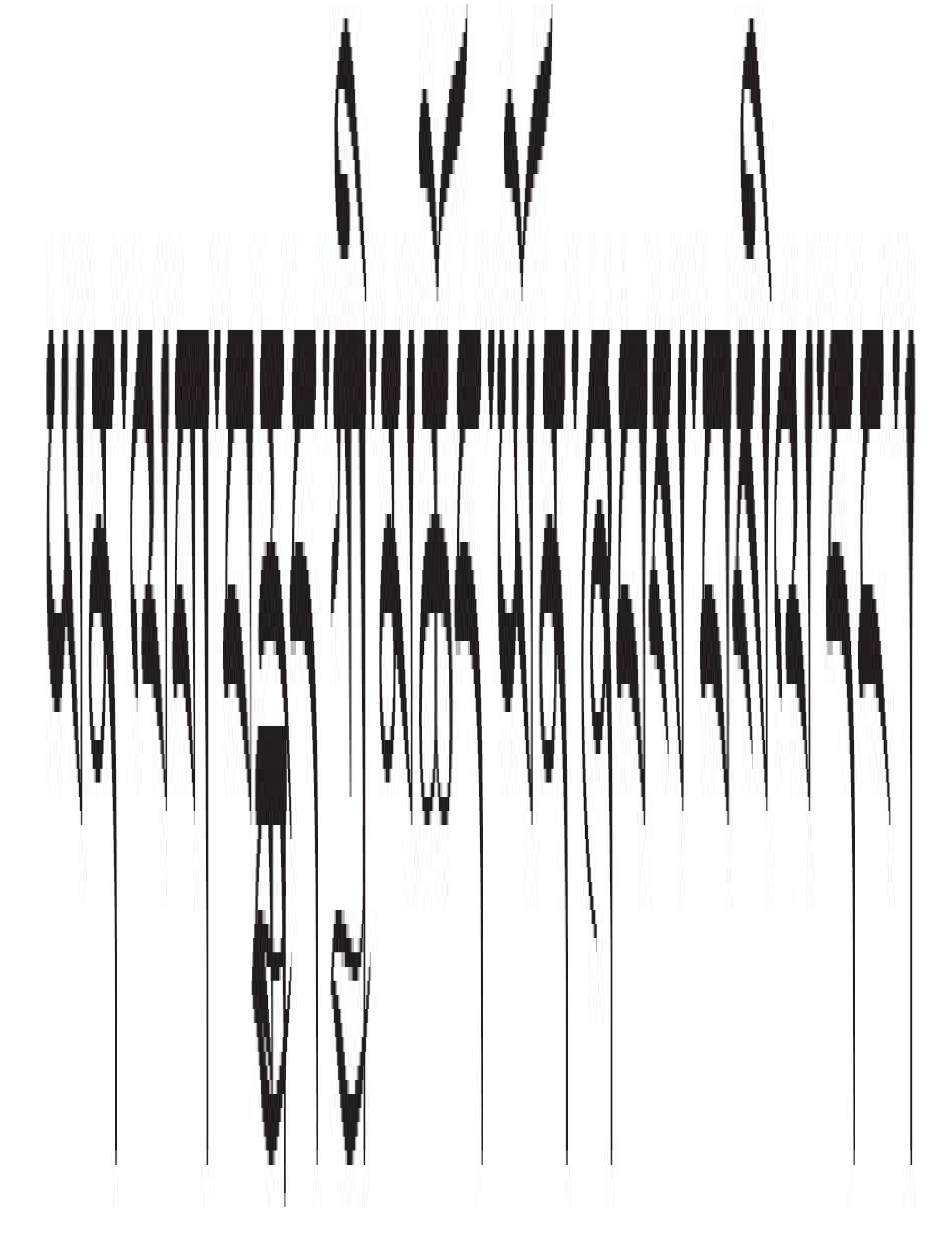
Dzumpé dangkyi dak-yi sémpar kyé

Through your smiling expression, my mind gains the confidence of a sattva [bodhisattva-hero],



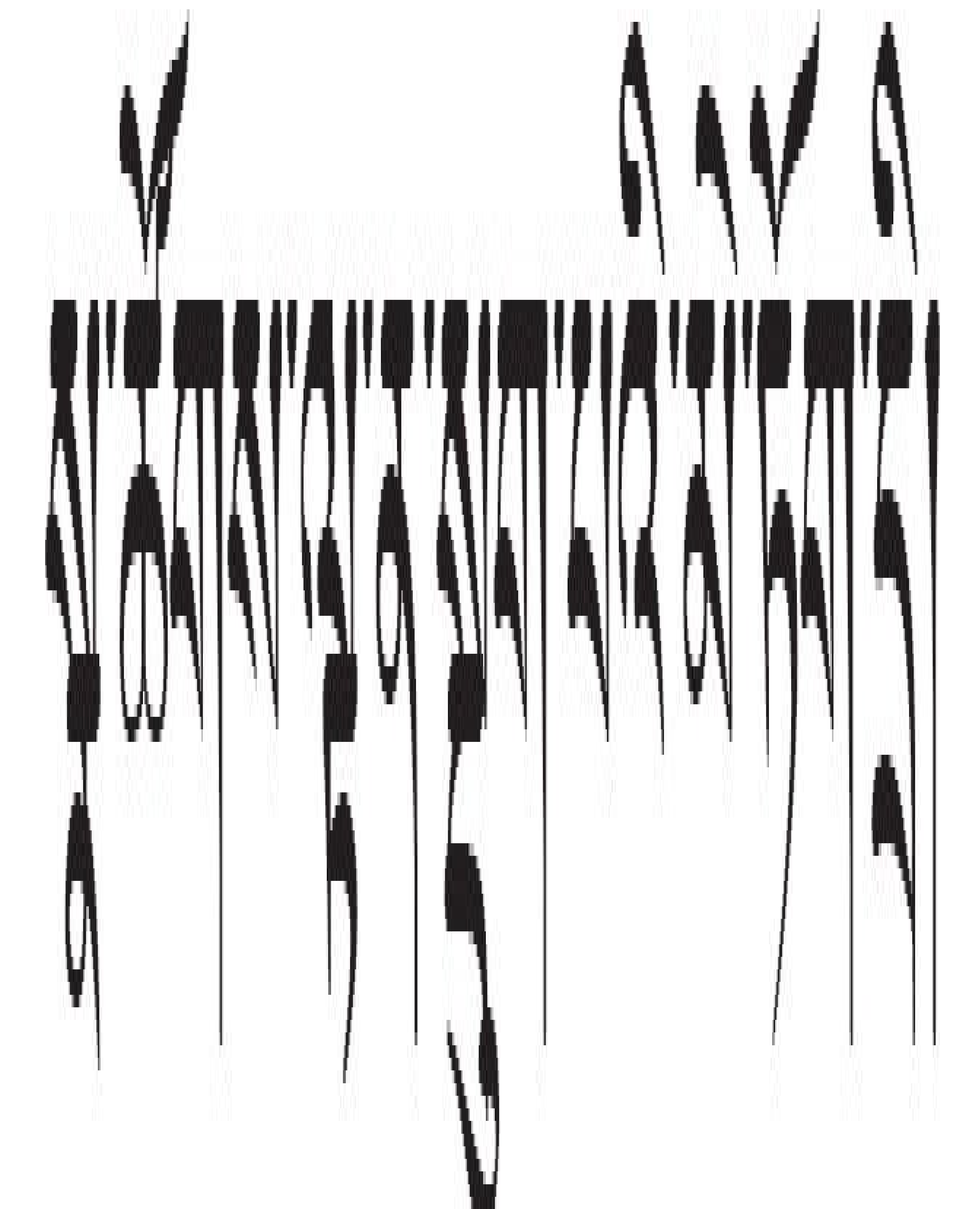
Tentang drowé léktsok drubpé chir

To excellently accomplish the purpose of the doctrine and beings.



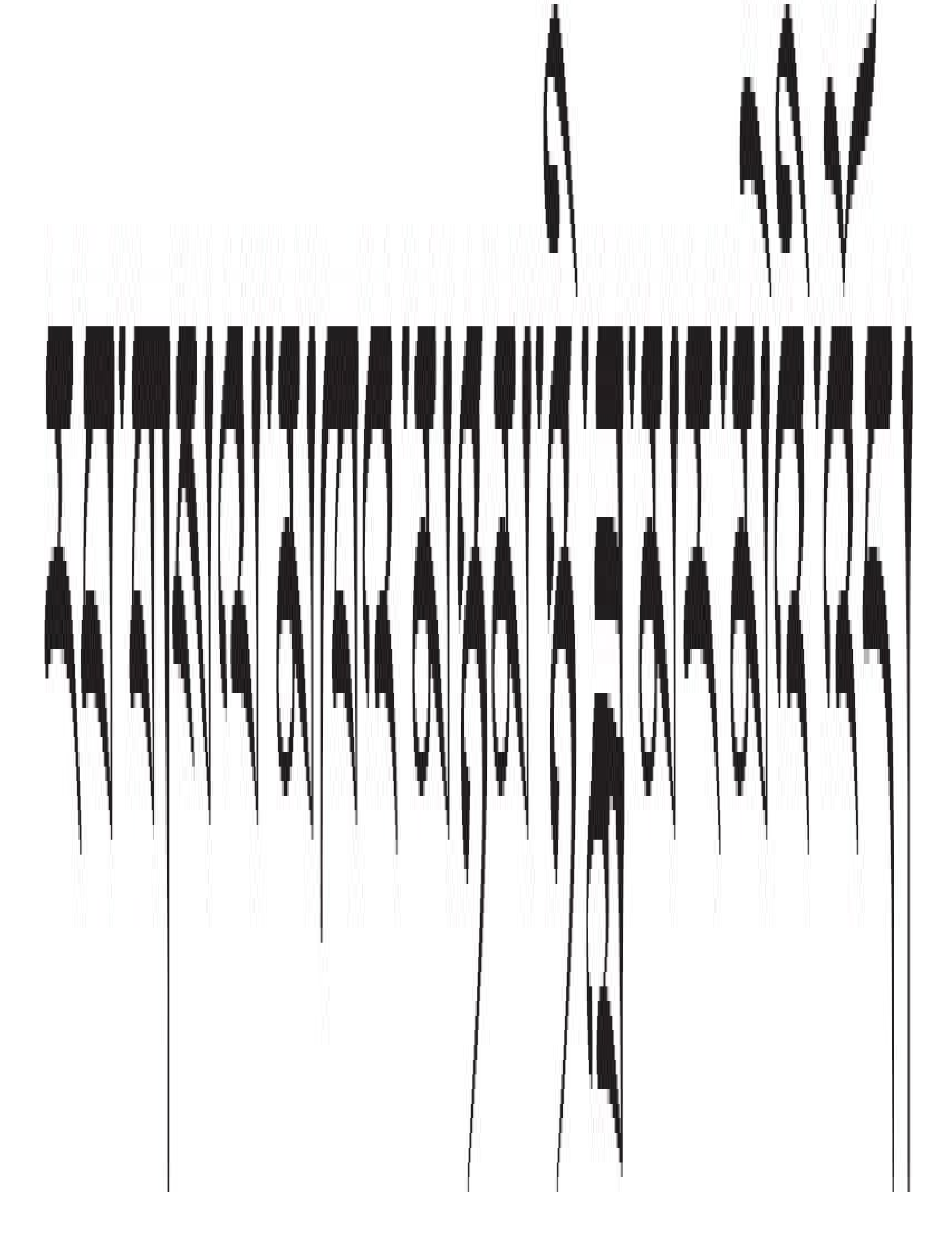
Yenlak gyé-kyi chöyön zhabsil tang

Water of the eight qualities for drinking and bathing,



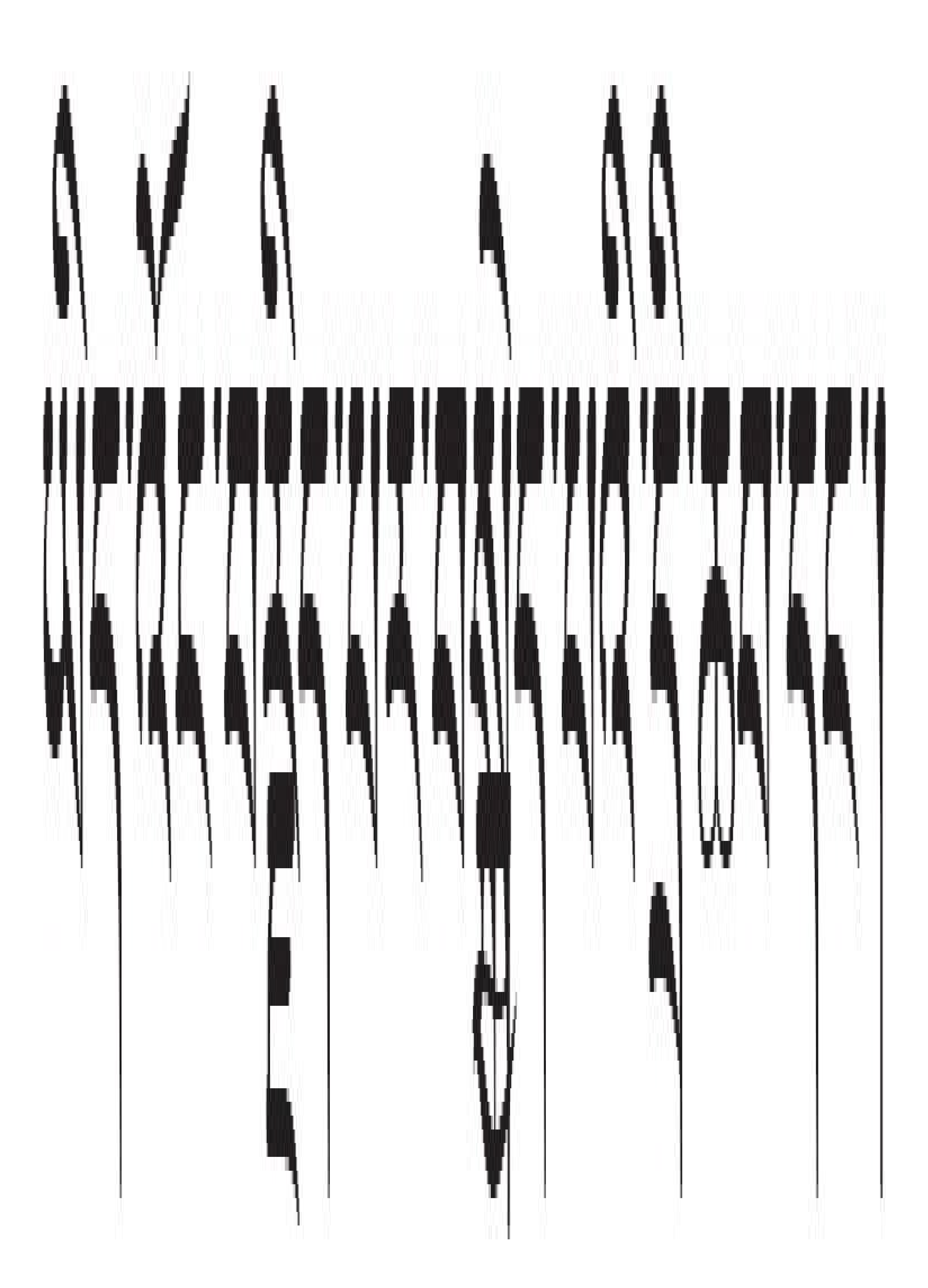
Natsok tana dukpé metok dri

Fragrant varieties of lovely flora,



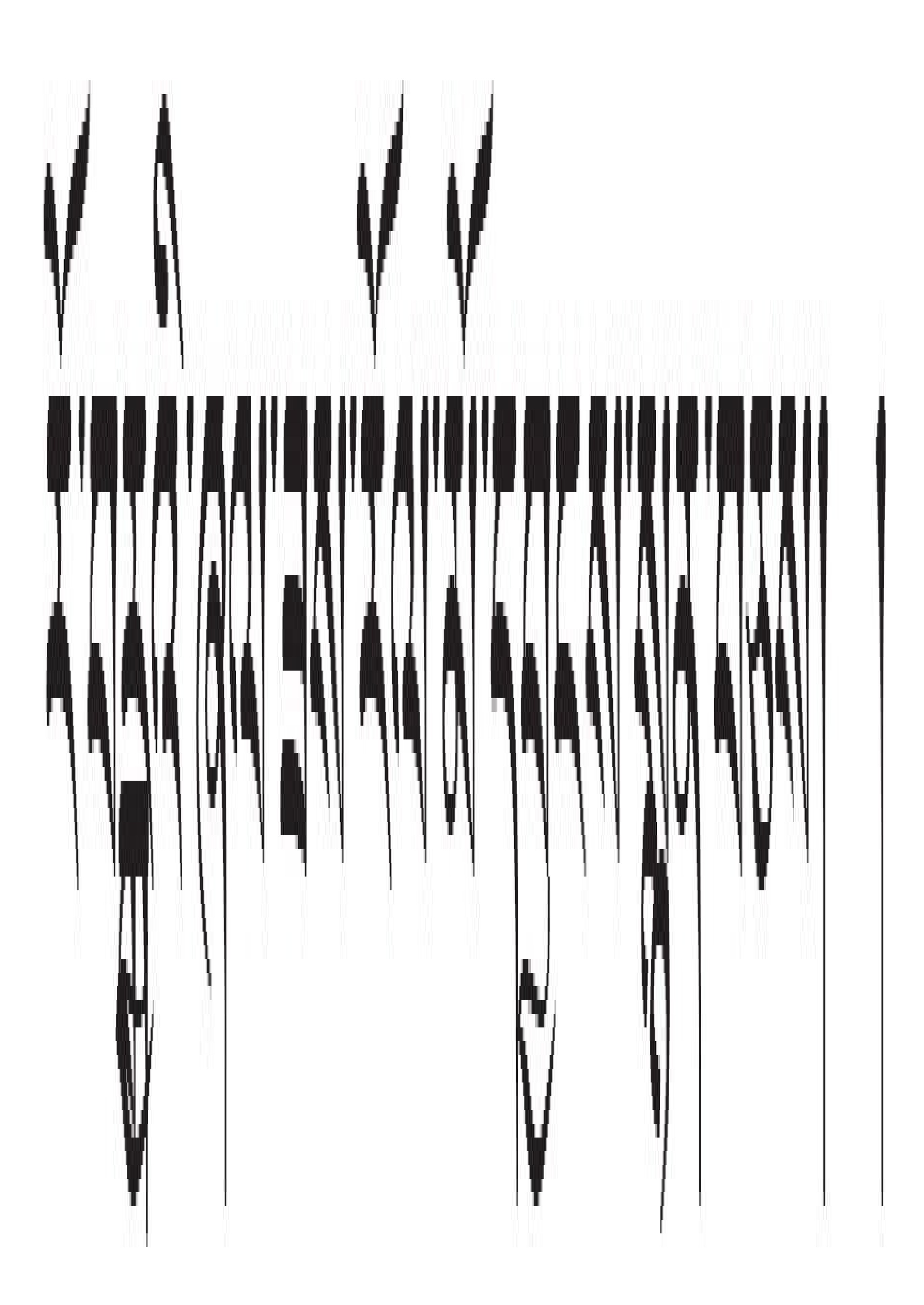
Rabsal kha-nyam nyida marmé'i ö

The light of the extremely illuminating sun, moon, and butter lamps, equal to space,



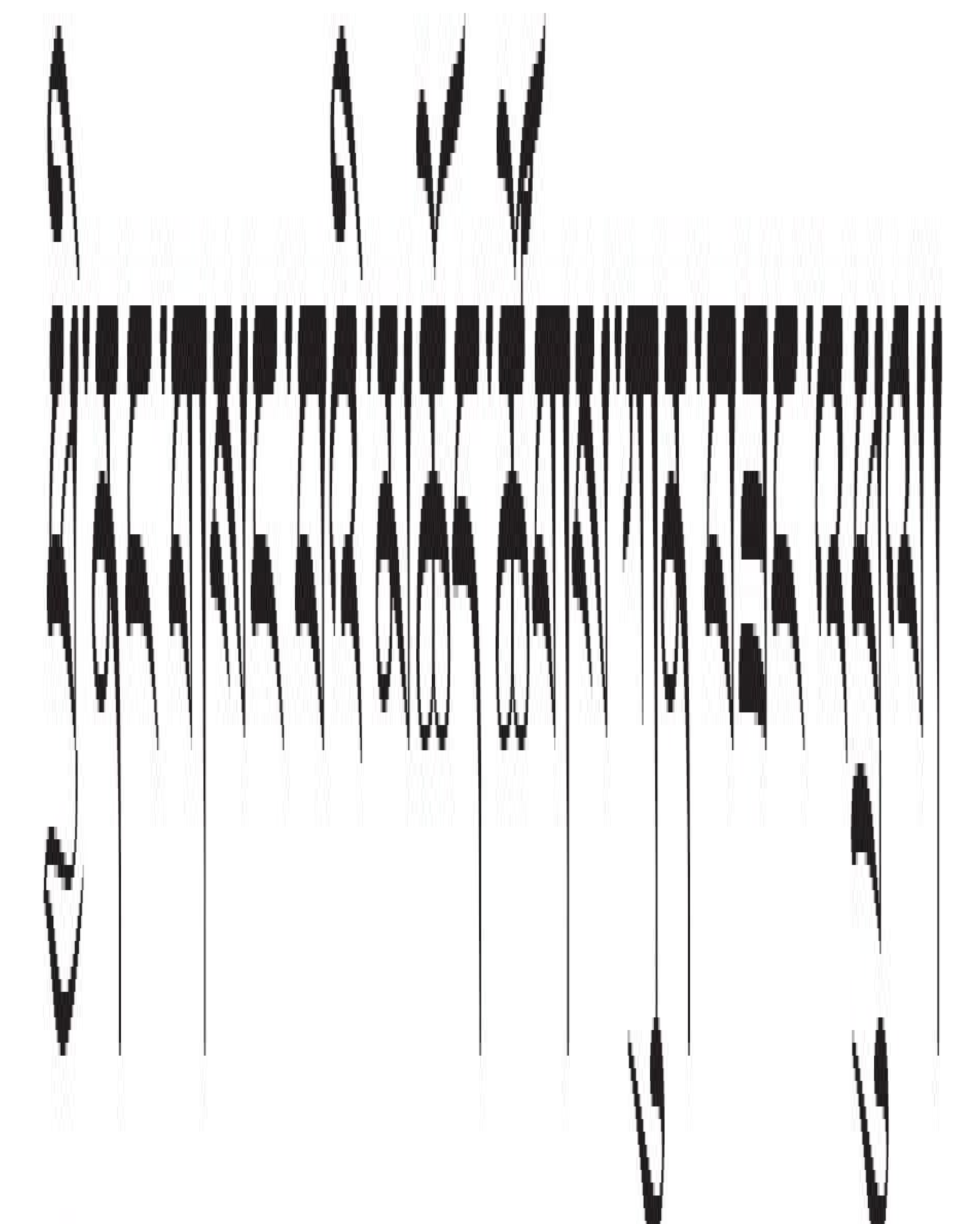
Yiong jipar kyépé drichab tang

Scented water that generates pleasure and majesty,



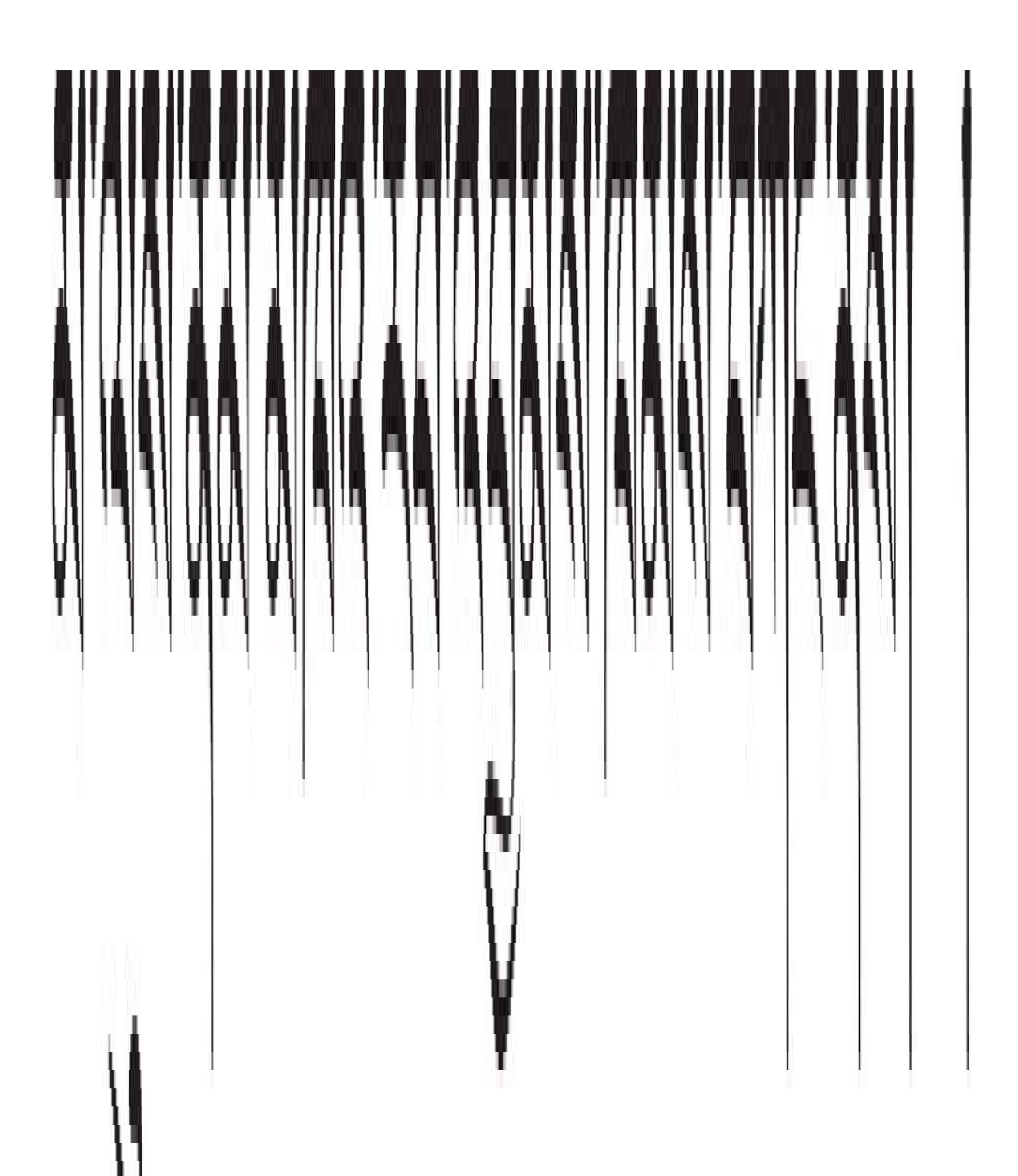
Ro-gyé zhalzé rolmo yang-nyen ché

Celestial delicacies of one hundred flavors, and the pleasing sounds of musical instruments,



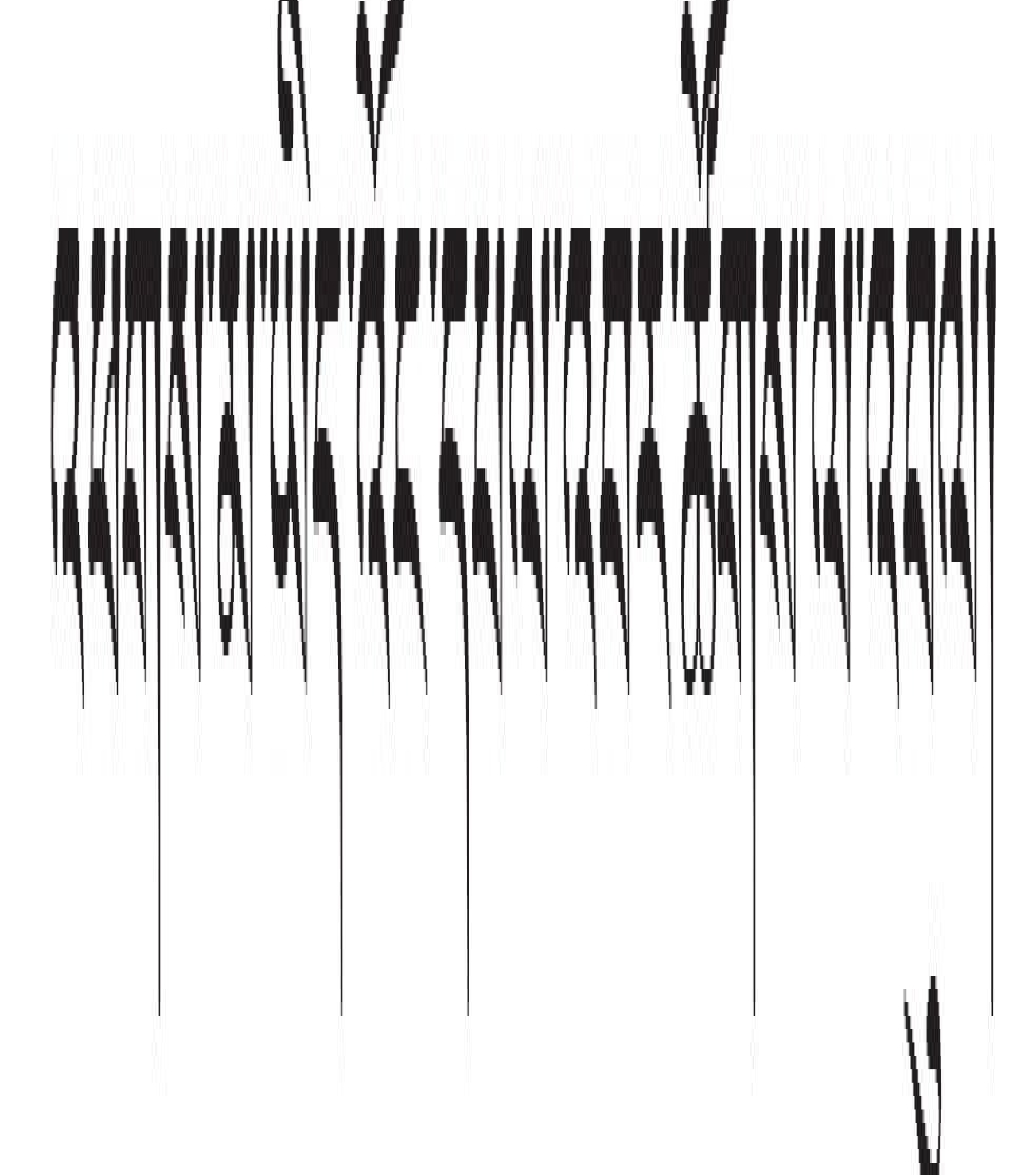
Chinang sangwé chötsok kunzang trül

A gathering of outer, inner, and secret offerings, like the emanations of Samantabhadra,



Malü namkha rabjam khamkang né

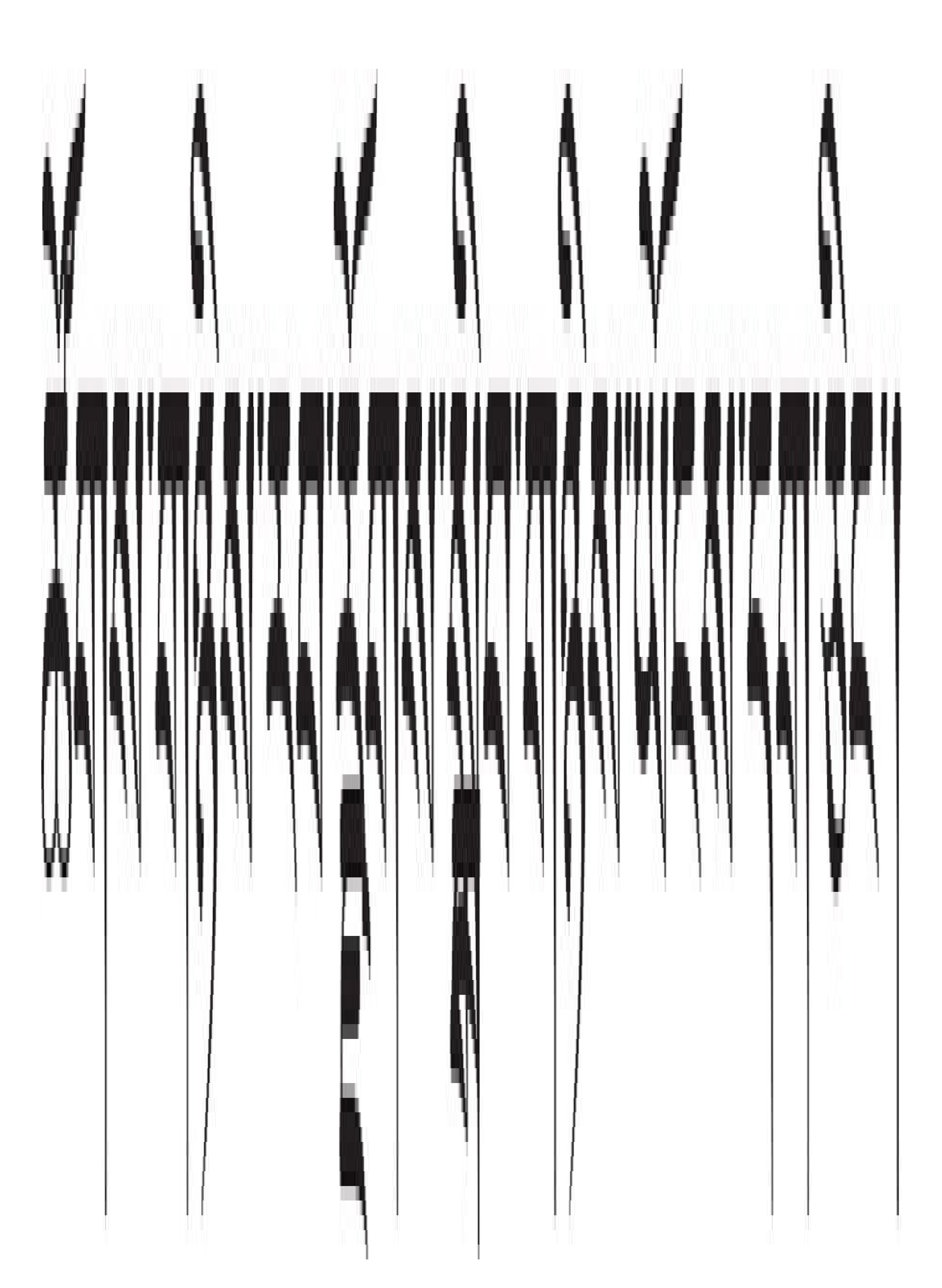
To fill the regions of space without exception



Pakma yiong palbar tsokla bül

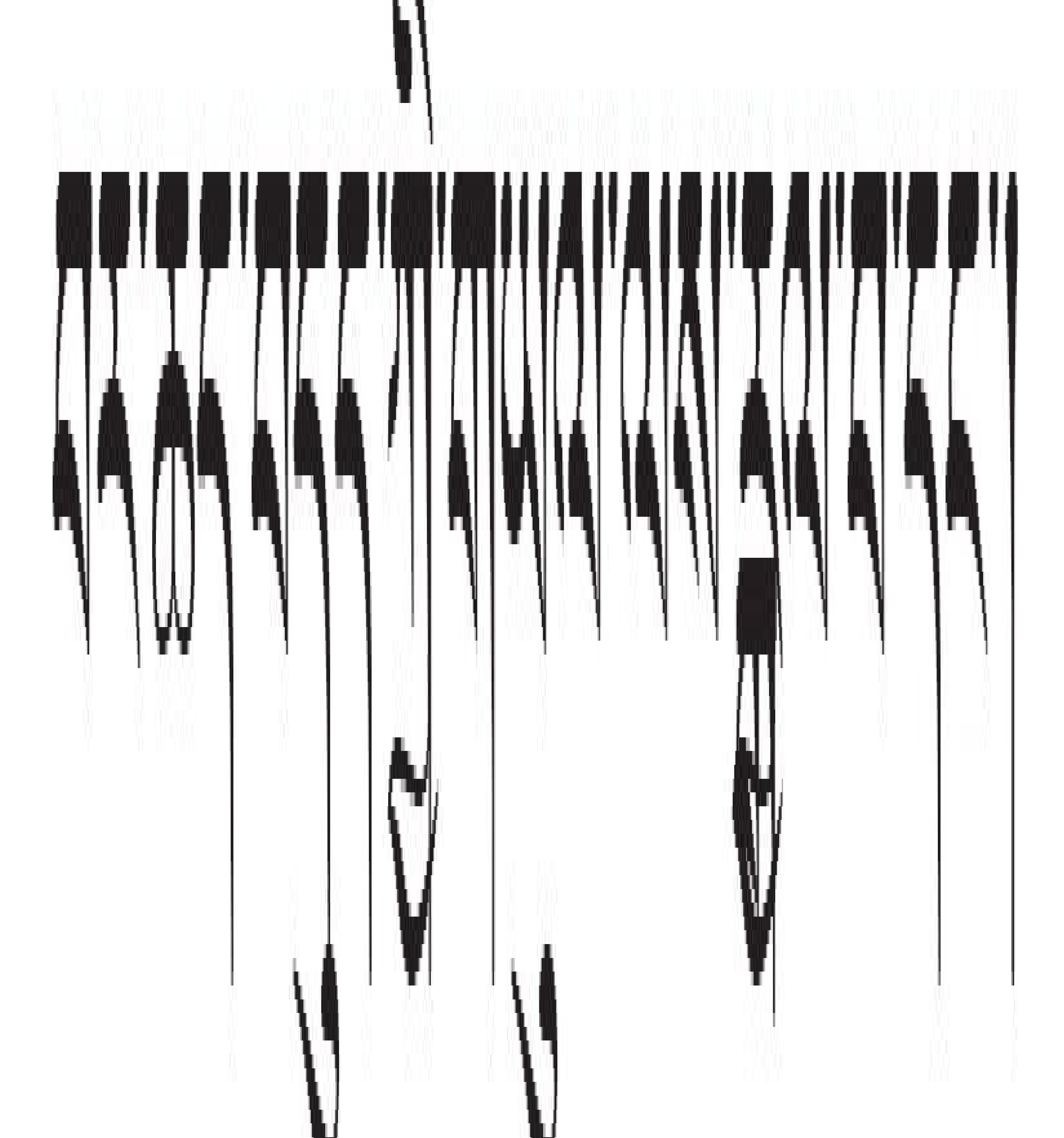
Are offered to the glorious, blazing assembly of the lovely

Ārya Tārā,.



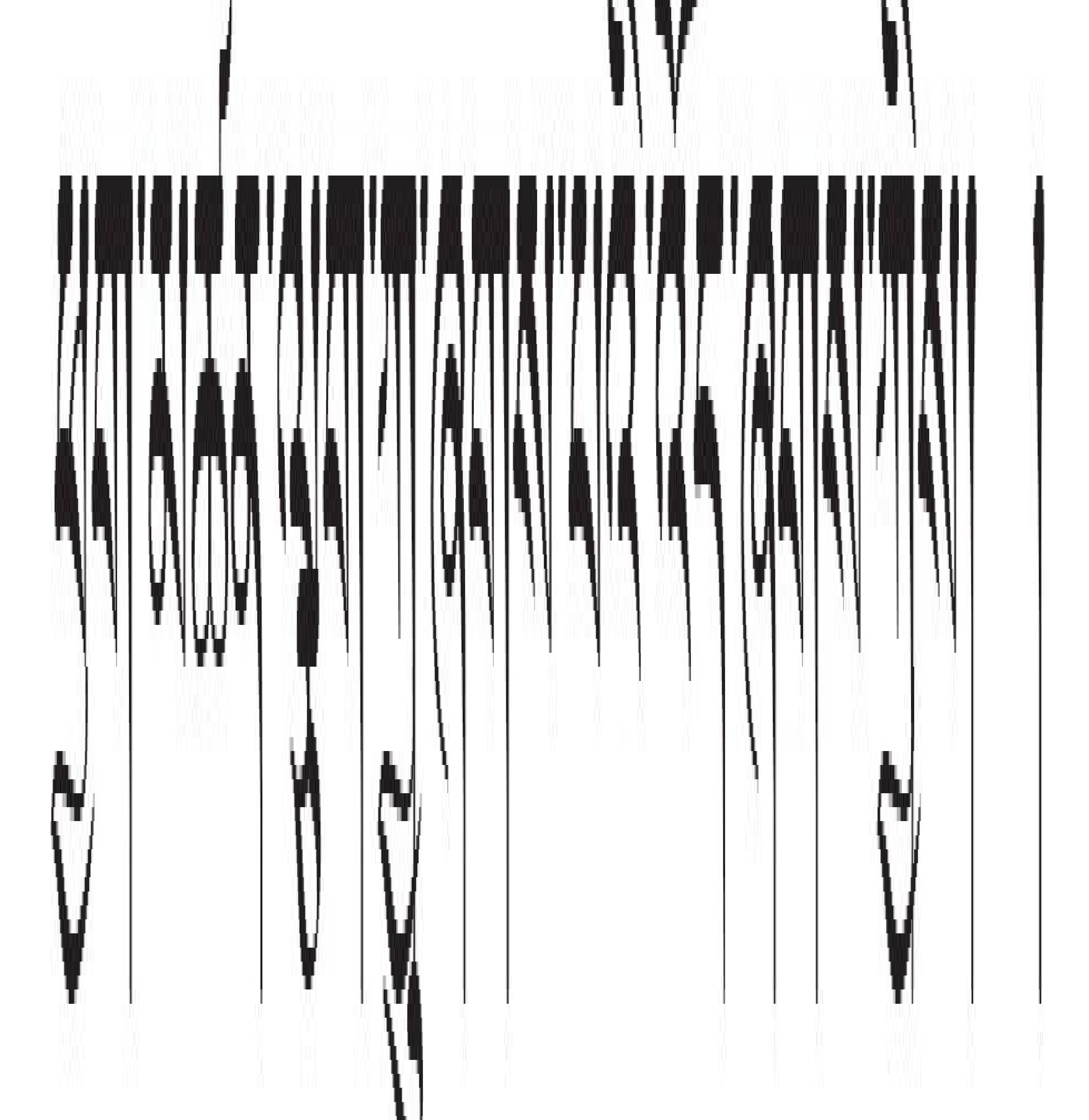
Tsoknyi rabdzog dribnyi yongdak ching

May the two accumulations be perfected and the two obscurations fully purified.



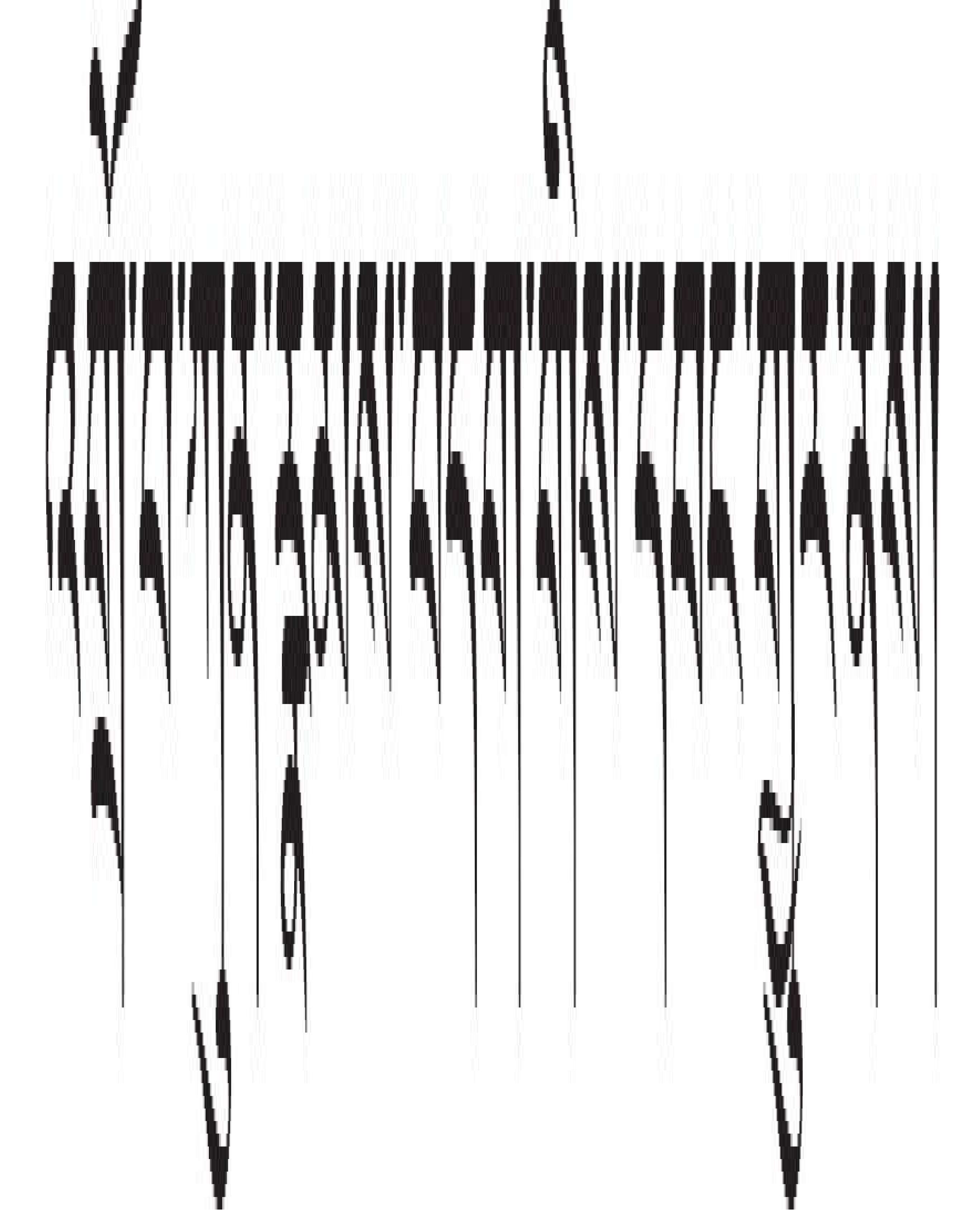
Barché dü-kyi yullé gyalwa tang

May there be victory over the hordes of obstacle-creating māras.



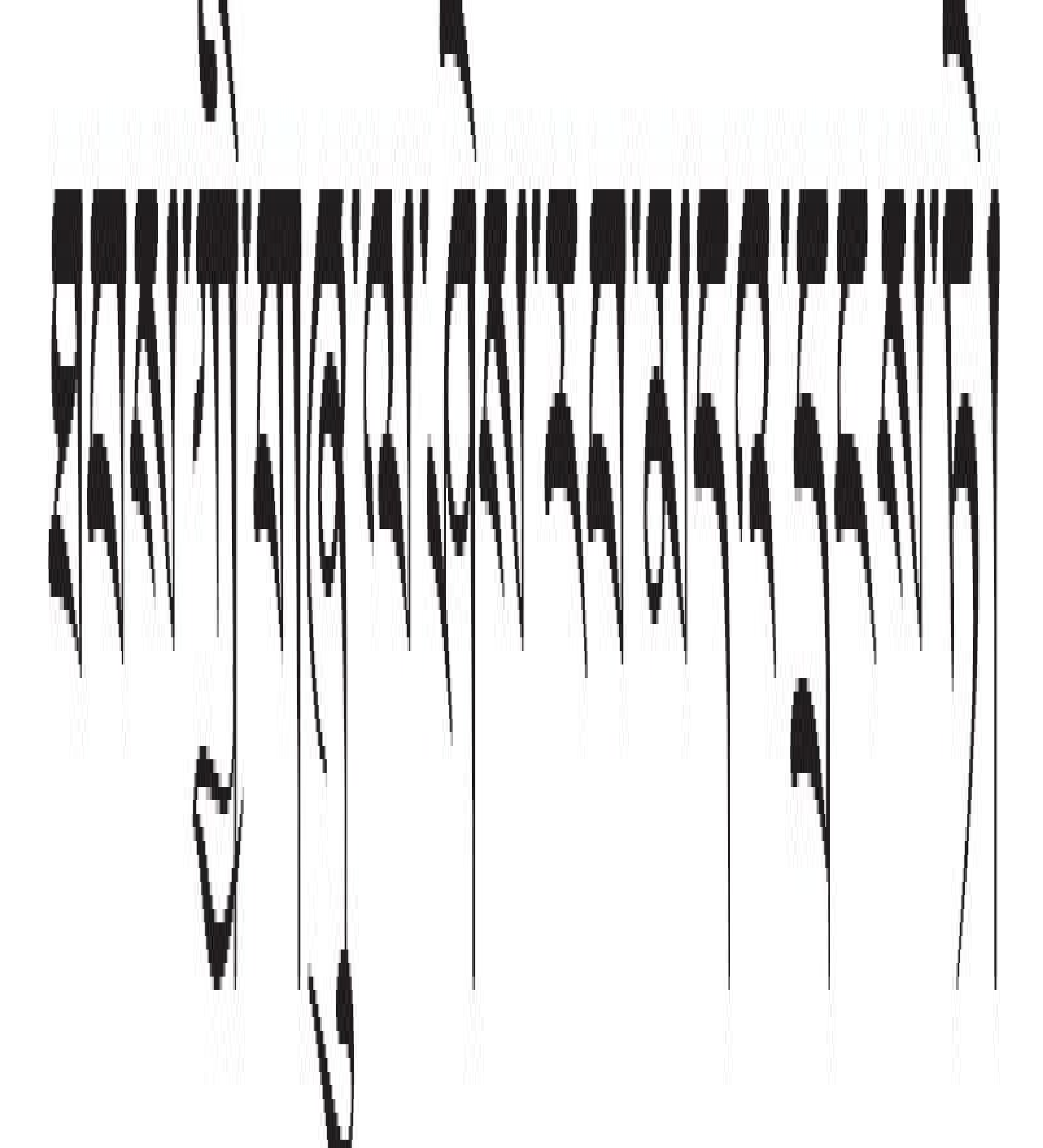
Chaktsen chak-kyu zhakpé özhak kyi

With your hand emblems, the iron hook and lasso of light,



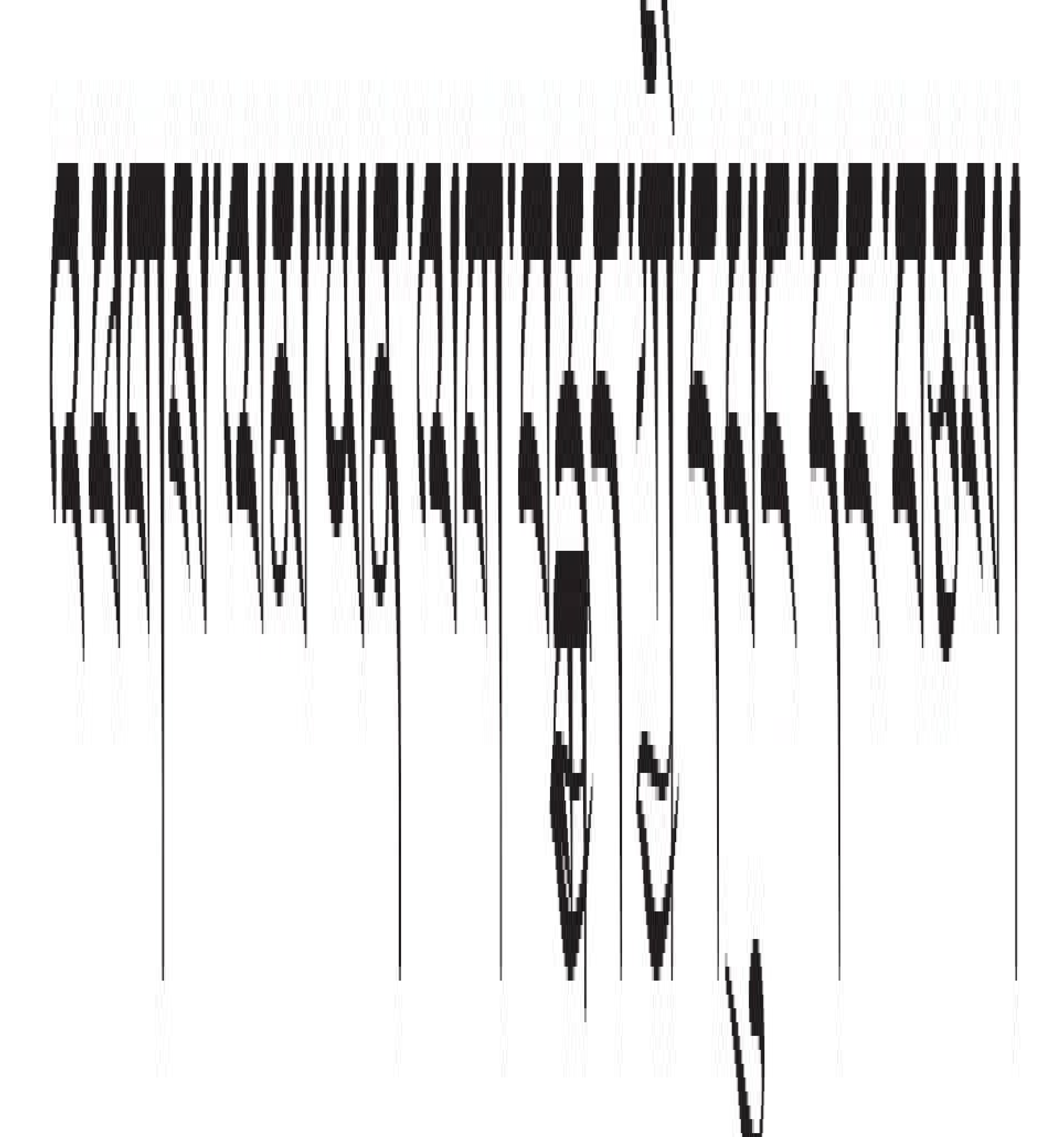
Drowa kün-nam dakgi wang-gyür né

May I magnetize all sentient beings,



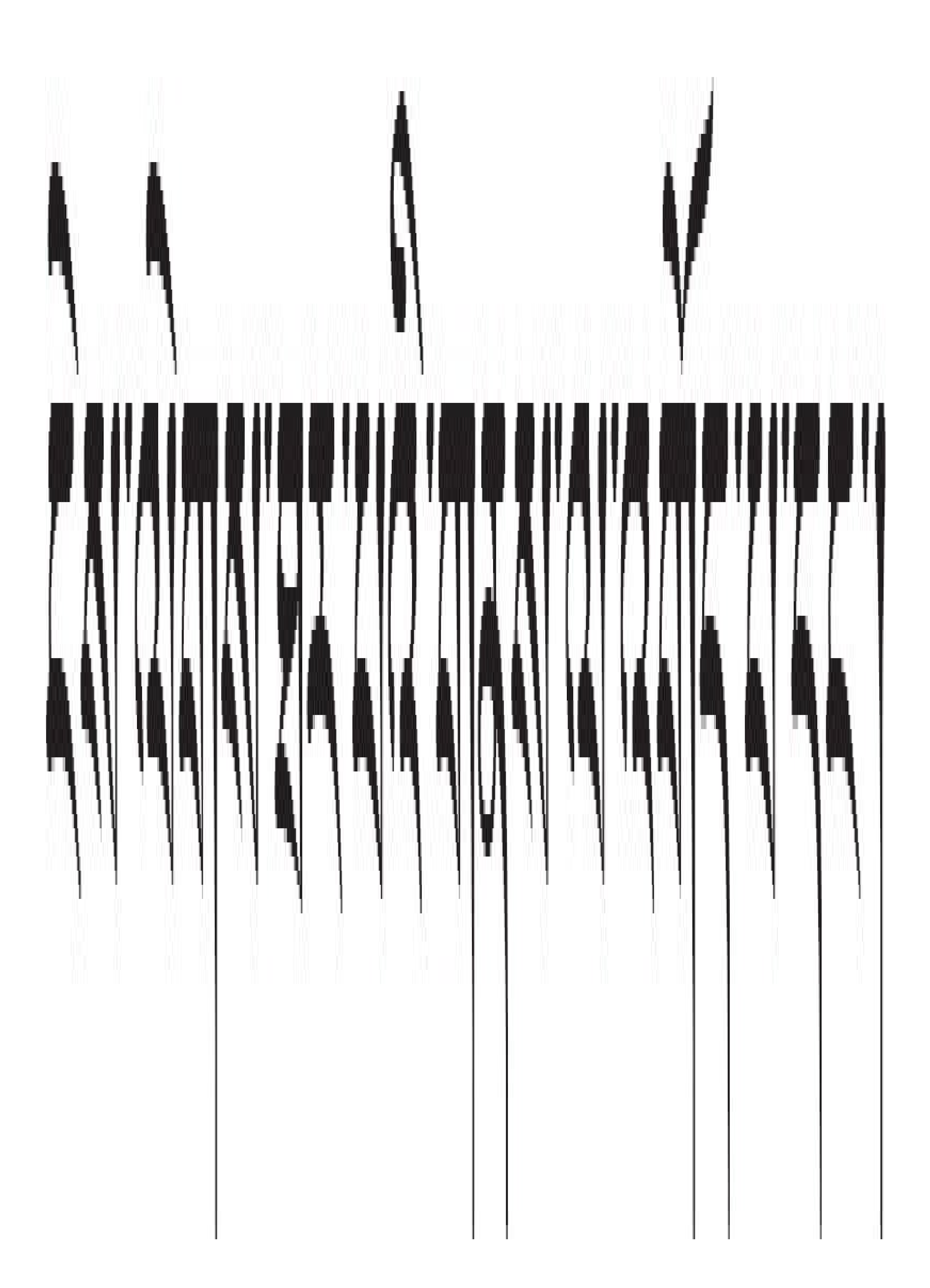
Tabkyi zhula shérab dadrang té

And with the bow of upāya and the arrow of prajñā drawn,



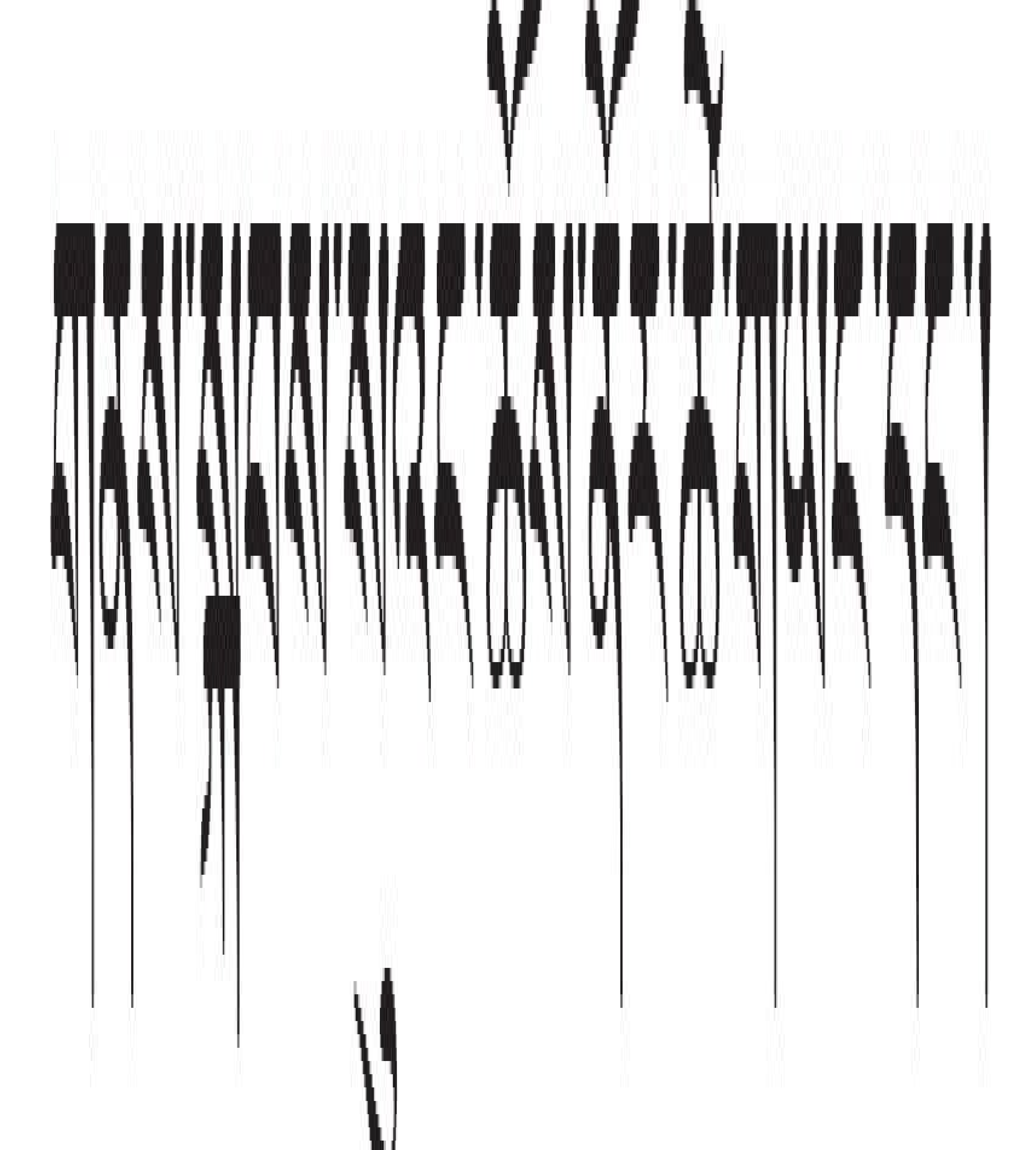
Paklam yenlak gyé-kyi pungtang ché

Along with the forces of the eight-branch path of the Āryas,



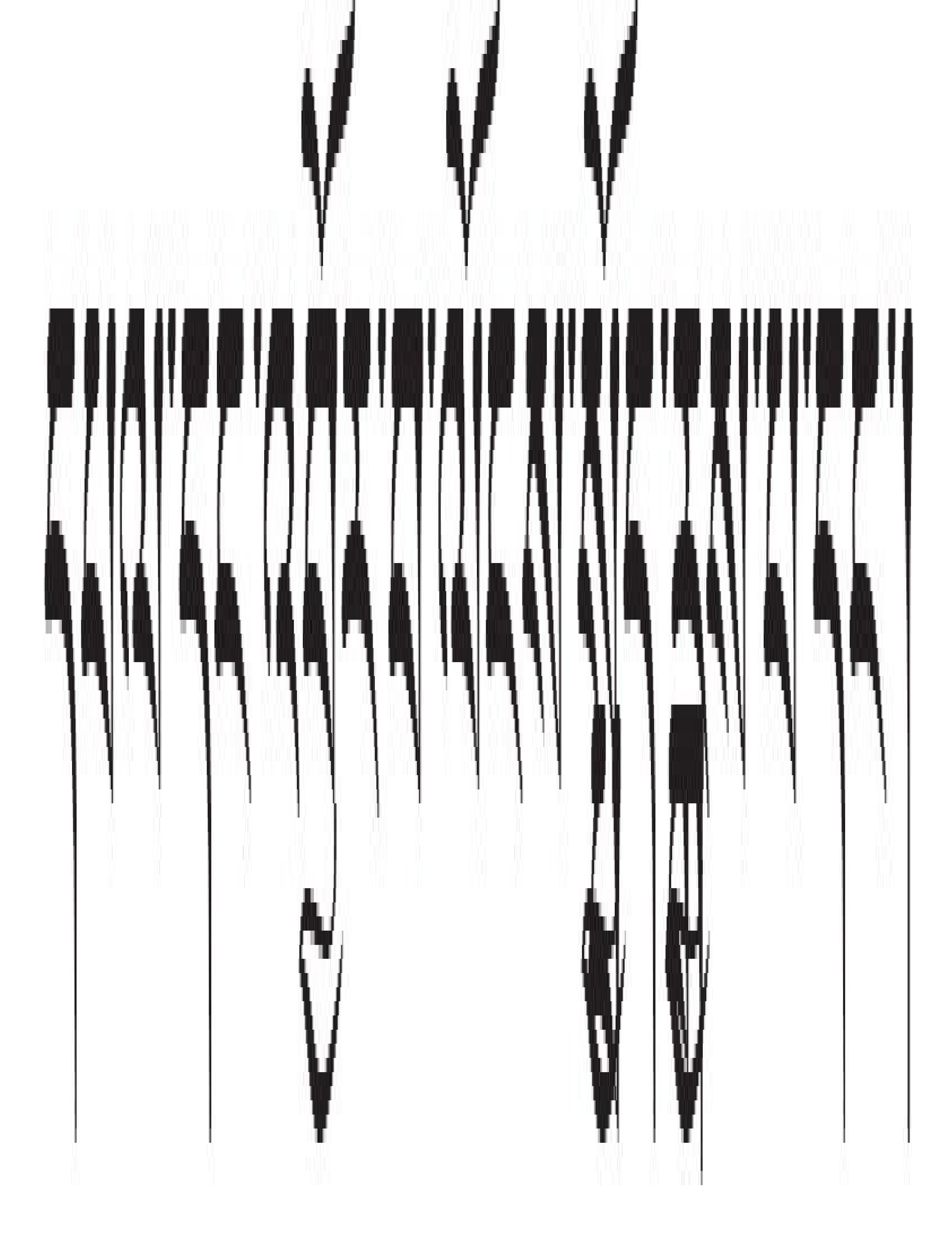
Ngélek tarpé néla göpa tang

May I place all beings on the ground of definitive liberation.



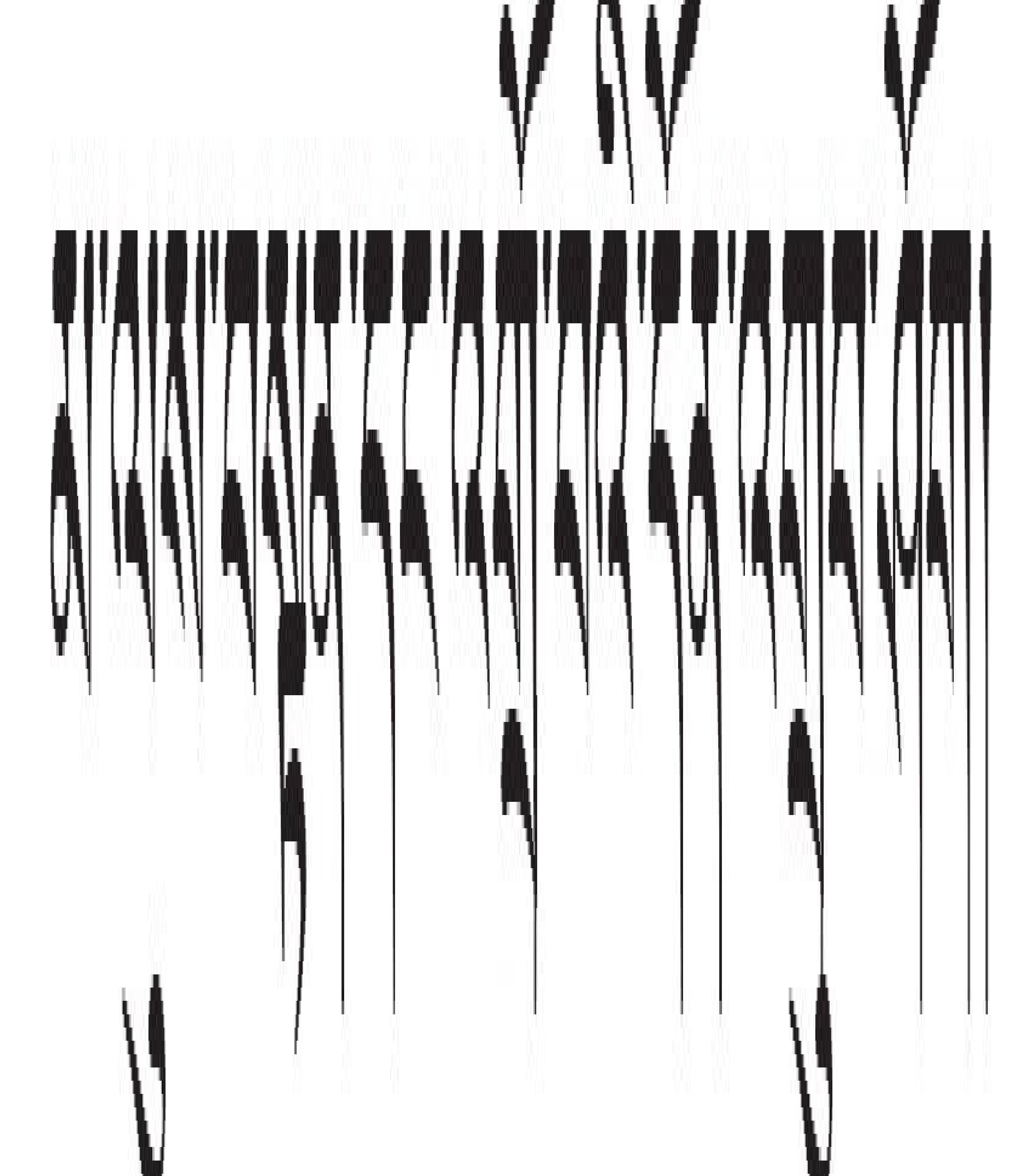
Nekab suang chönor tséyang tang

For the time being, may everyone enjoy the Dharma, prosperity,



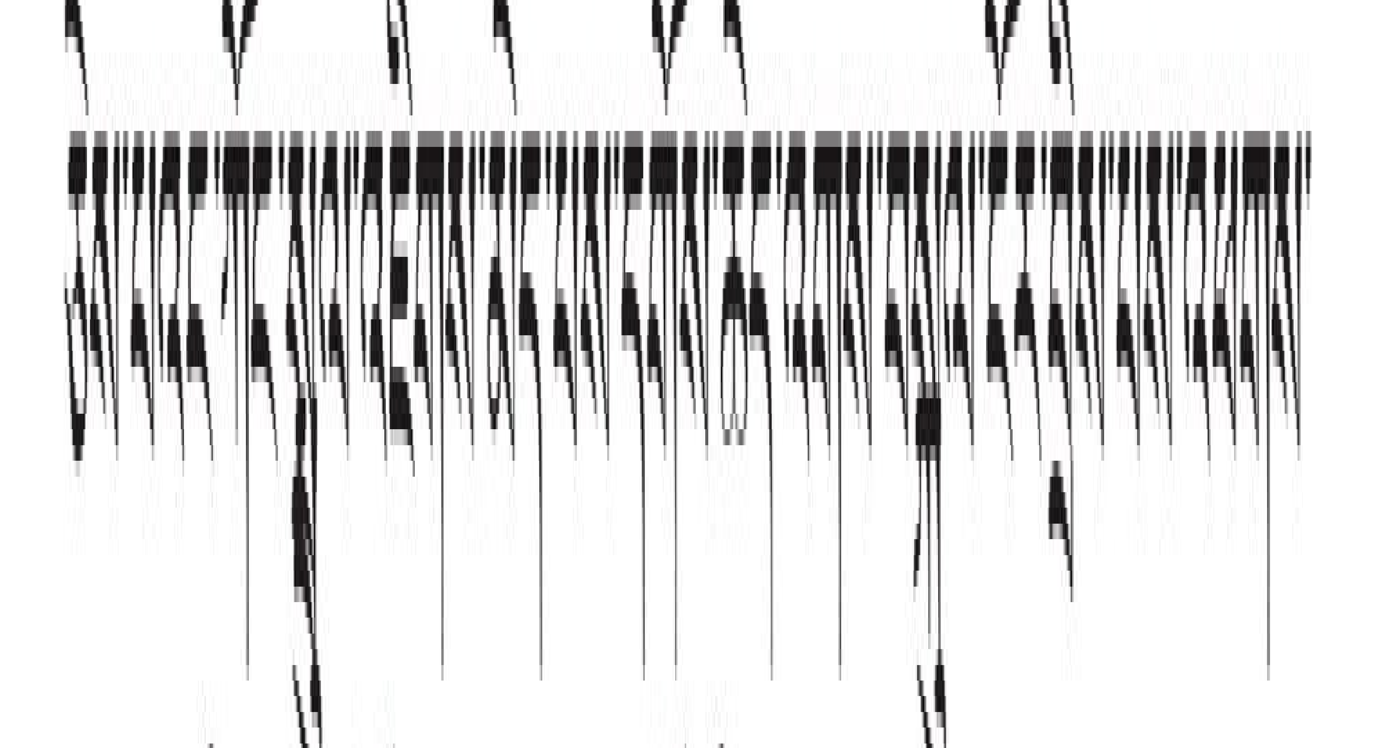
Paltang jorwa longchö gyépa tang

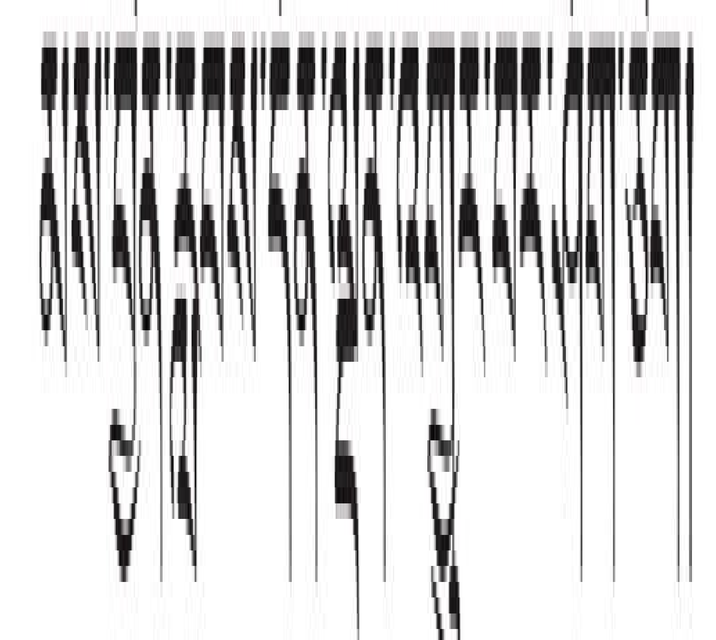
And longevity, and may glory and abundance be ever-increasing.



Malü tentang drowé döndrub shok

May the purpose of the doctrine and living beings be accomplished without exception!



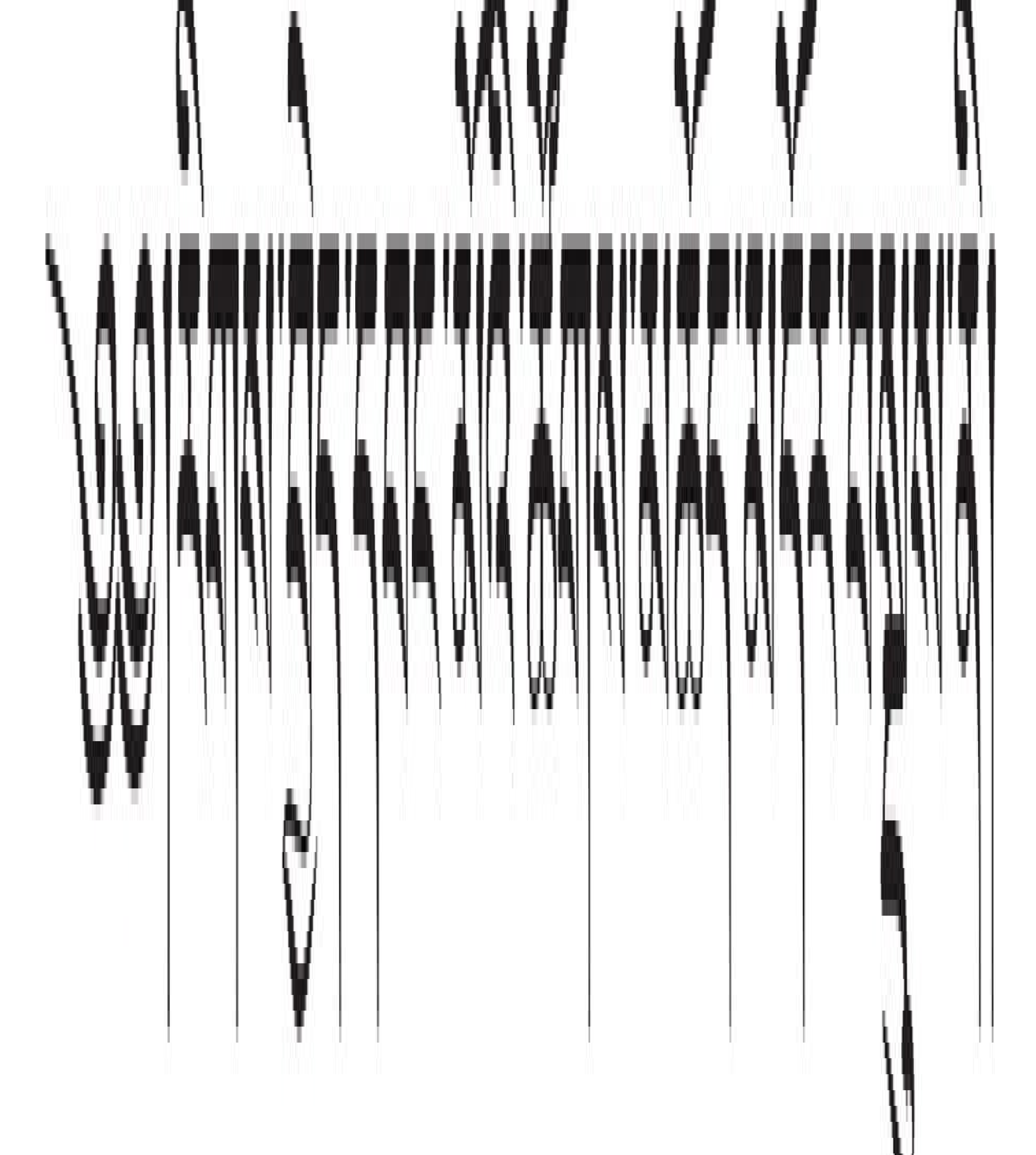


Thus, with a particular aim in mind, I, Kongtrul Jigme, (Dzigar Kongtrul Rinpoche), wrote this down with the prayer that the blessings of Ārya Tārā will reach meaningful fruition.

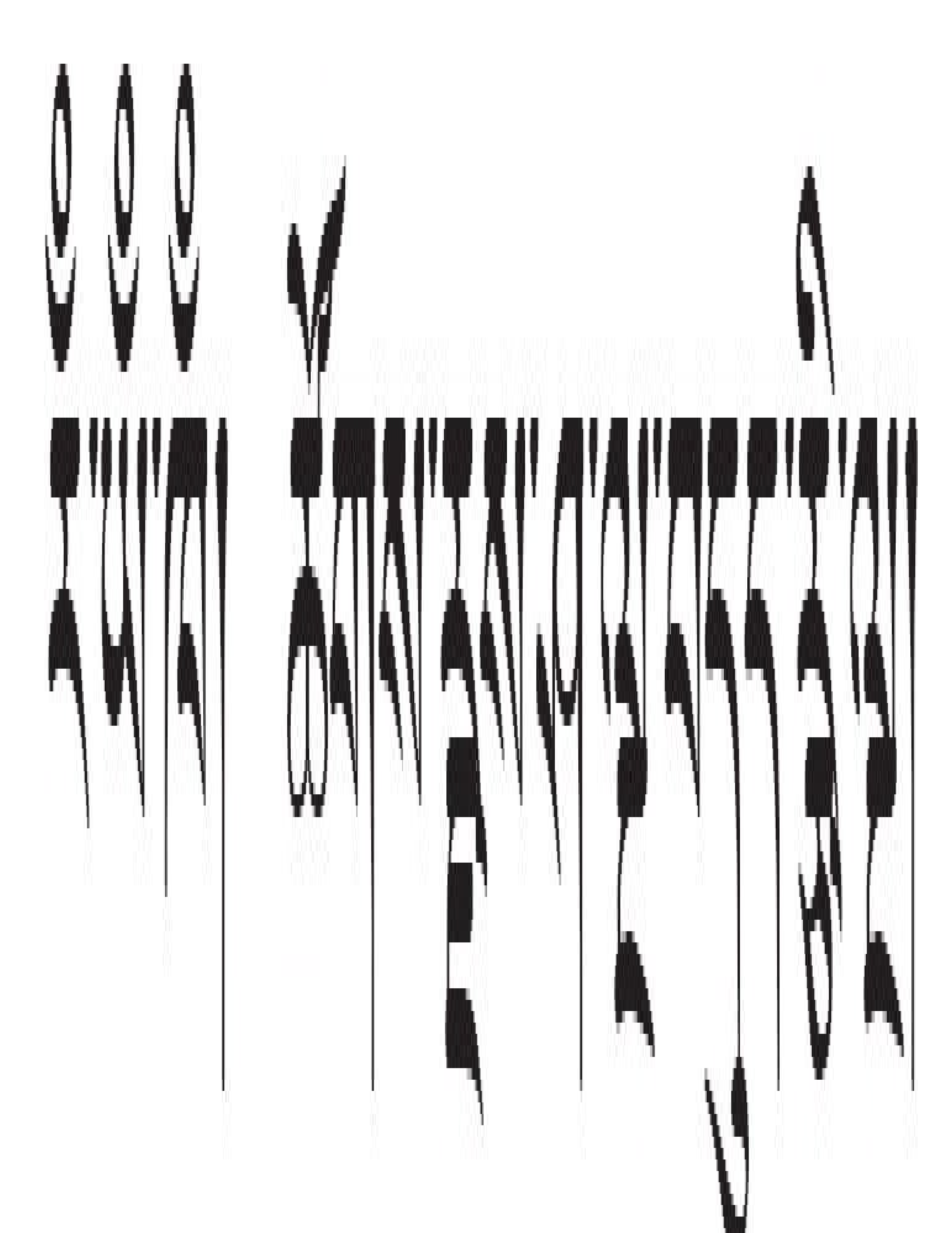
26 Translated by Lama Chönam & Sangye Khandro

KURUKULLE FEAST[27]

Jamyang Khyentse Wangpo



Short Tsok Offering of the Powerful Lady Kurukulle

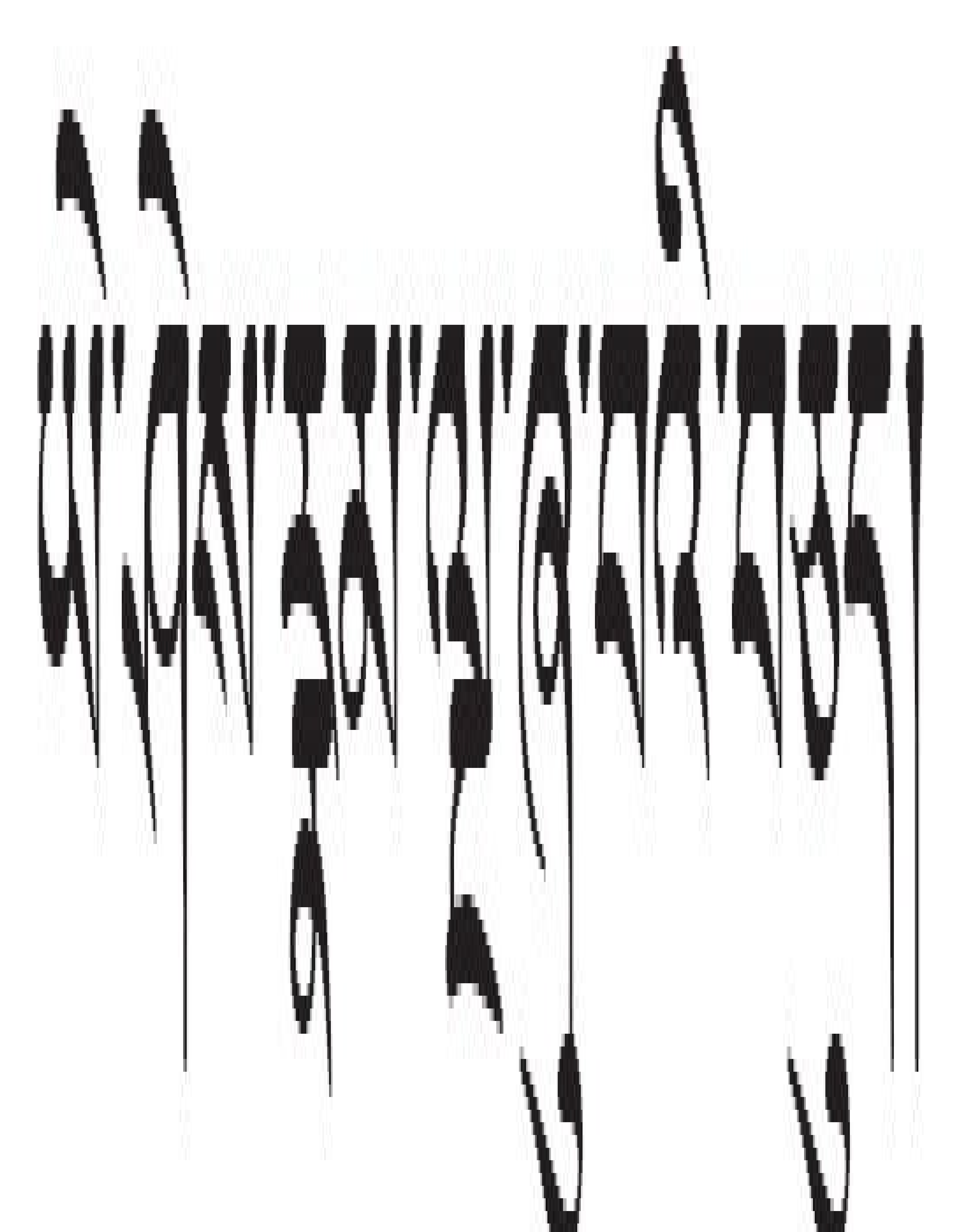


Ram yam kham

RAM YAM KHAM

Tsokdzé sha nga dütsi nga

The tsok substances of the five meats and five nectars,



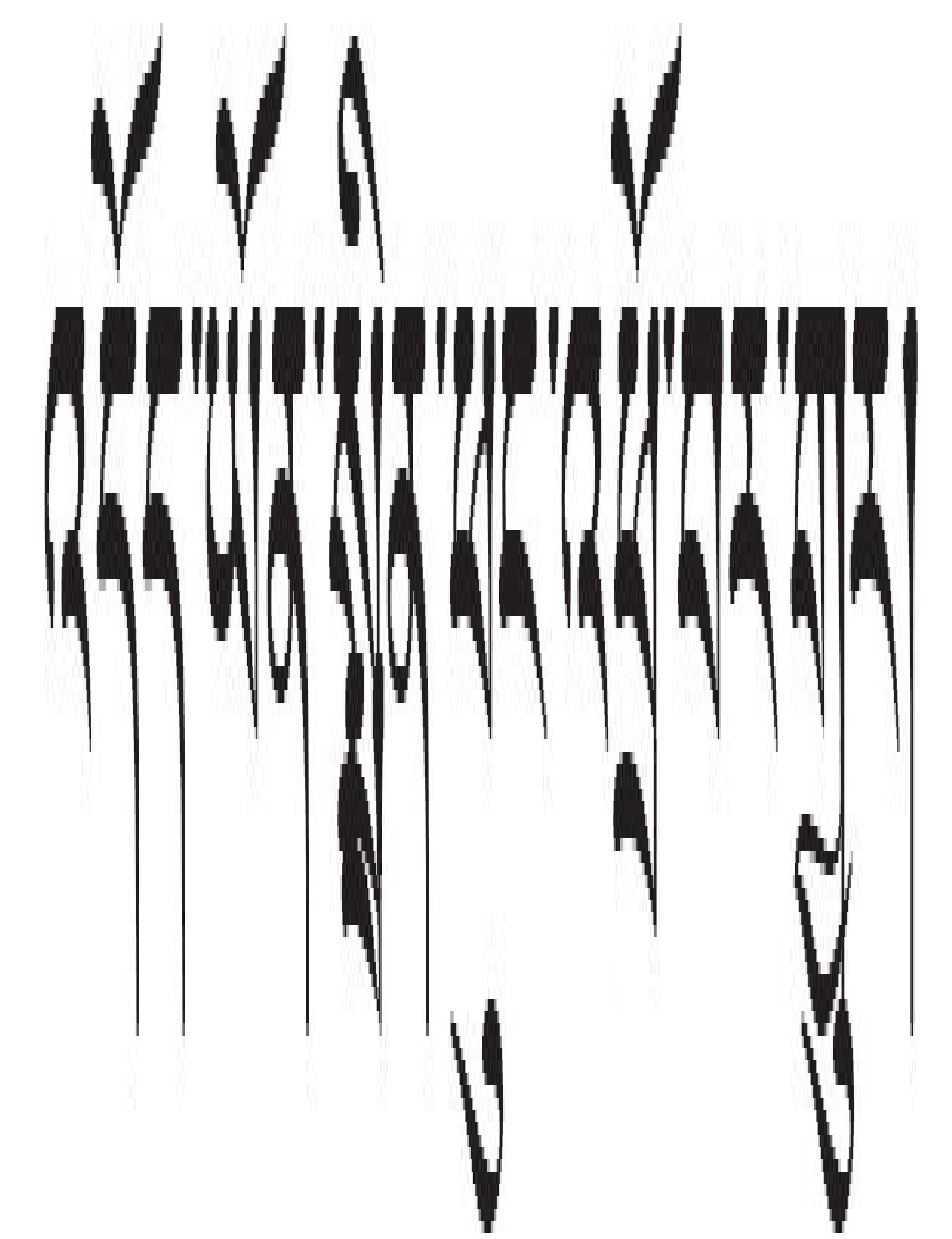
Yeshe nam nga shyuwé chü

The elixirs derived from the melting of the five wisdoms,

[illegible]

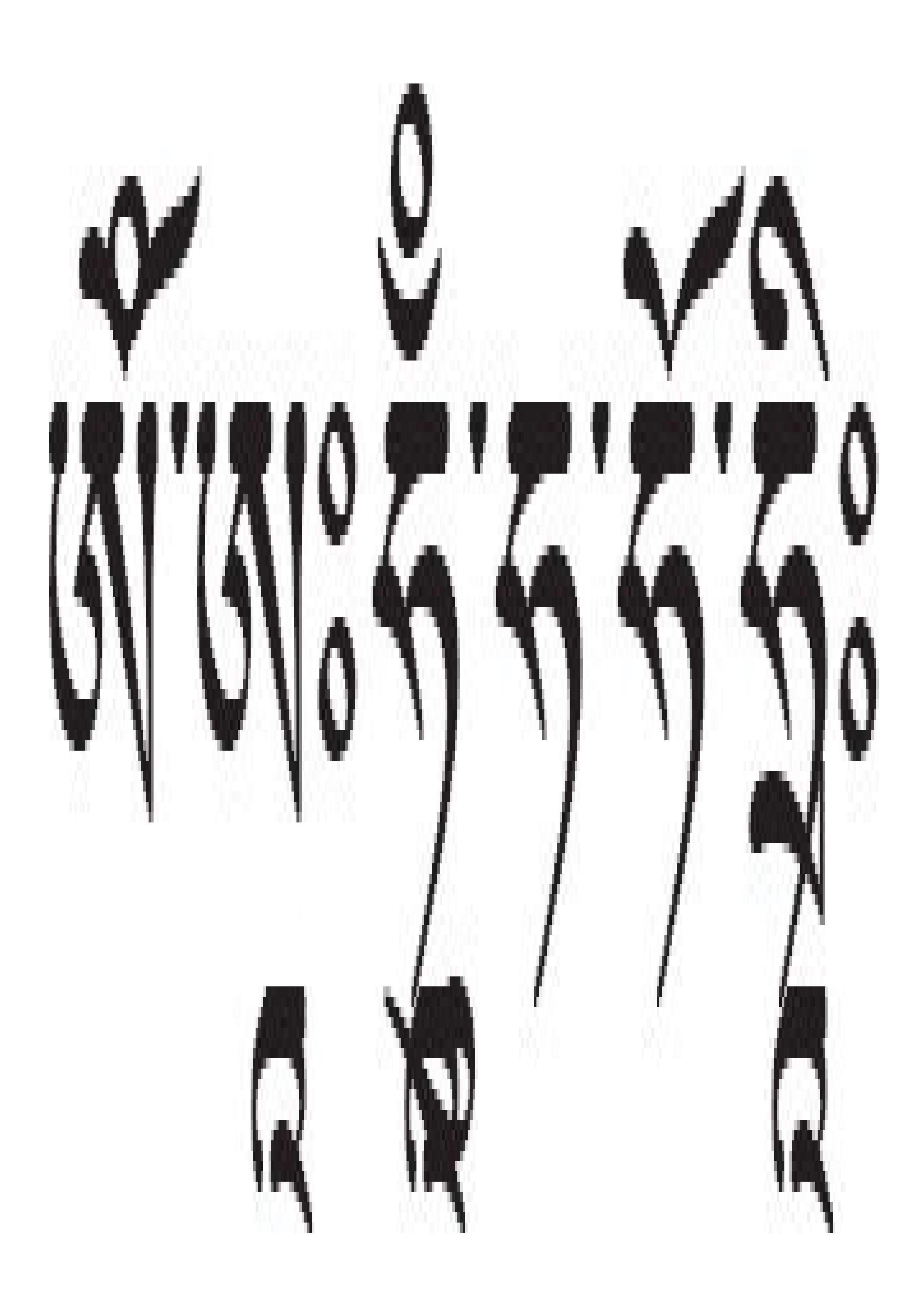
Khadok dri ro nüpé ter

Are a treasury of perfect color, smell, taste, and potency



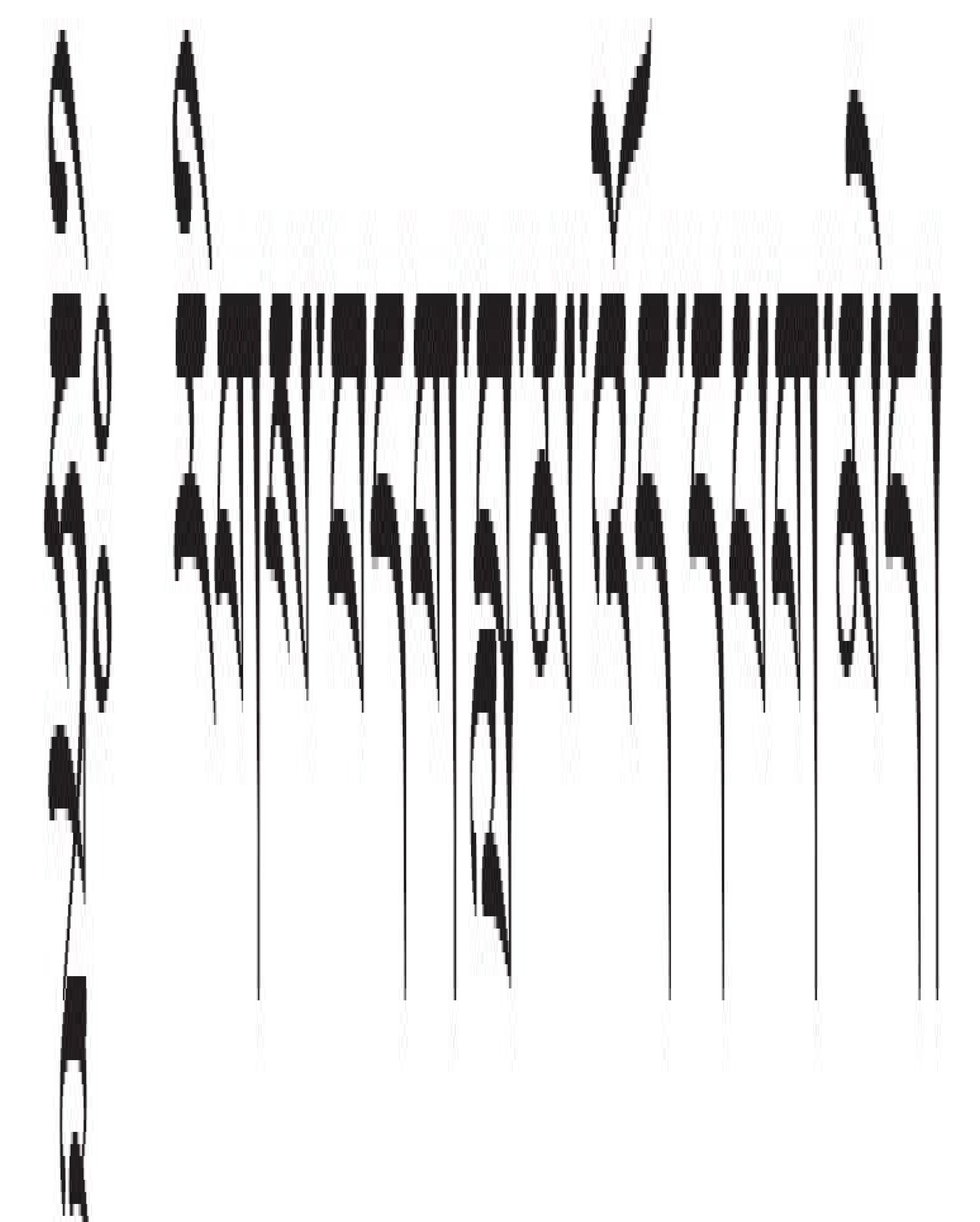
Doyen trinpung trowar gyur

Sending out vast clouds of sensory delights.



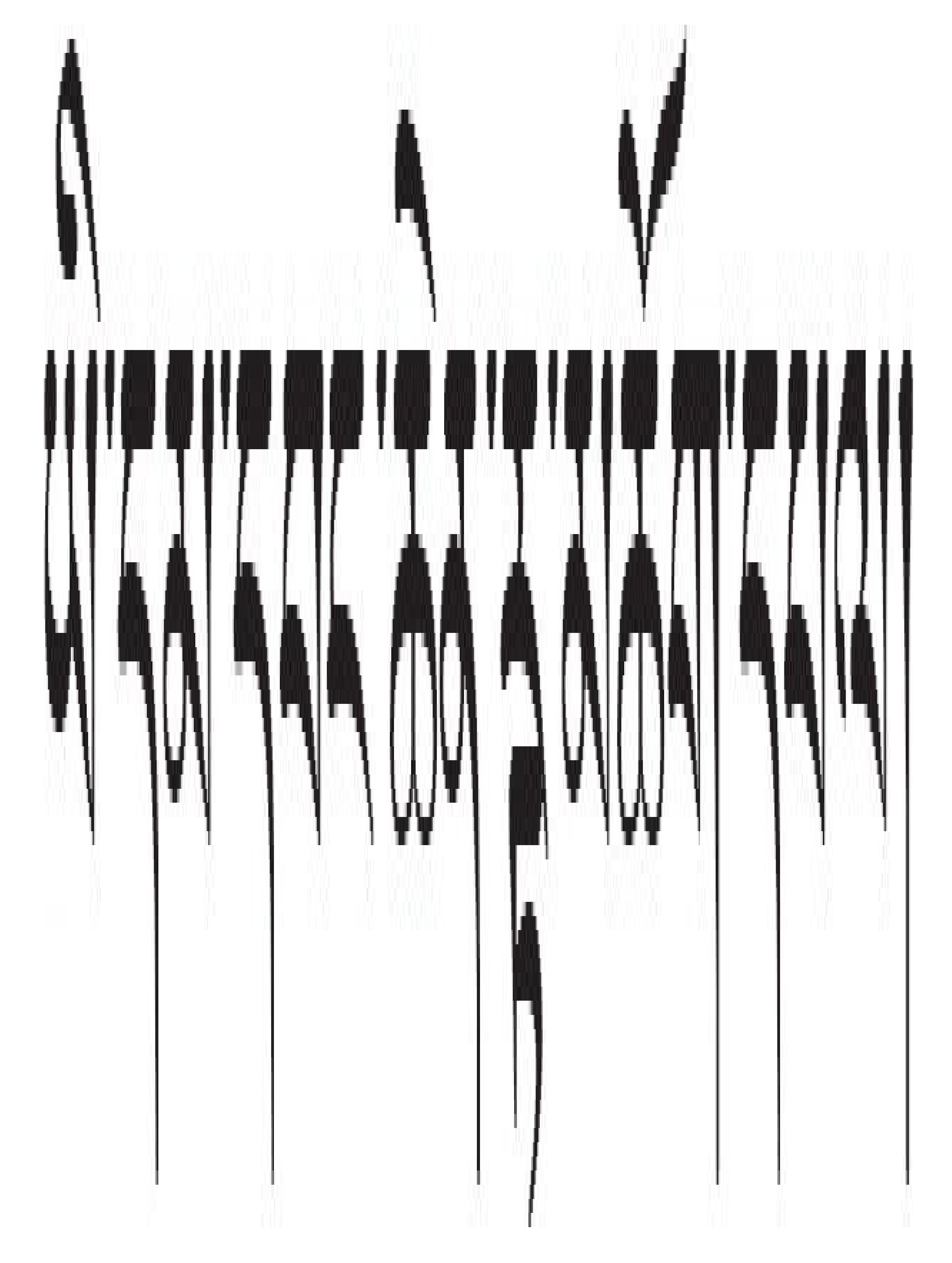
Om ah hung ha ho hrih

OM AH HUNG HA HOH HRIH



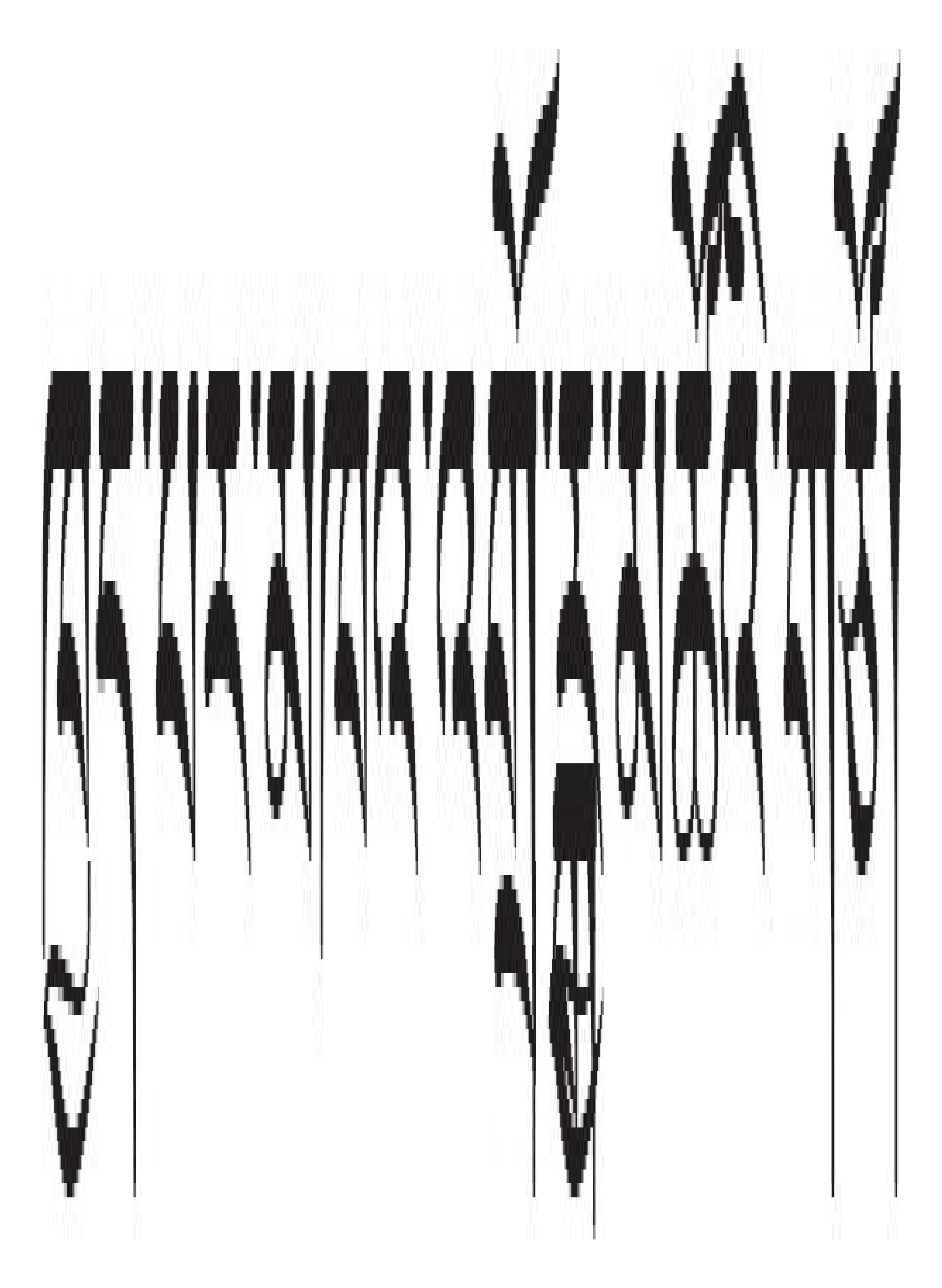
Hrih, rikdak lama öpakmé

HRIH, Guru Amitābha, lord of the family,



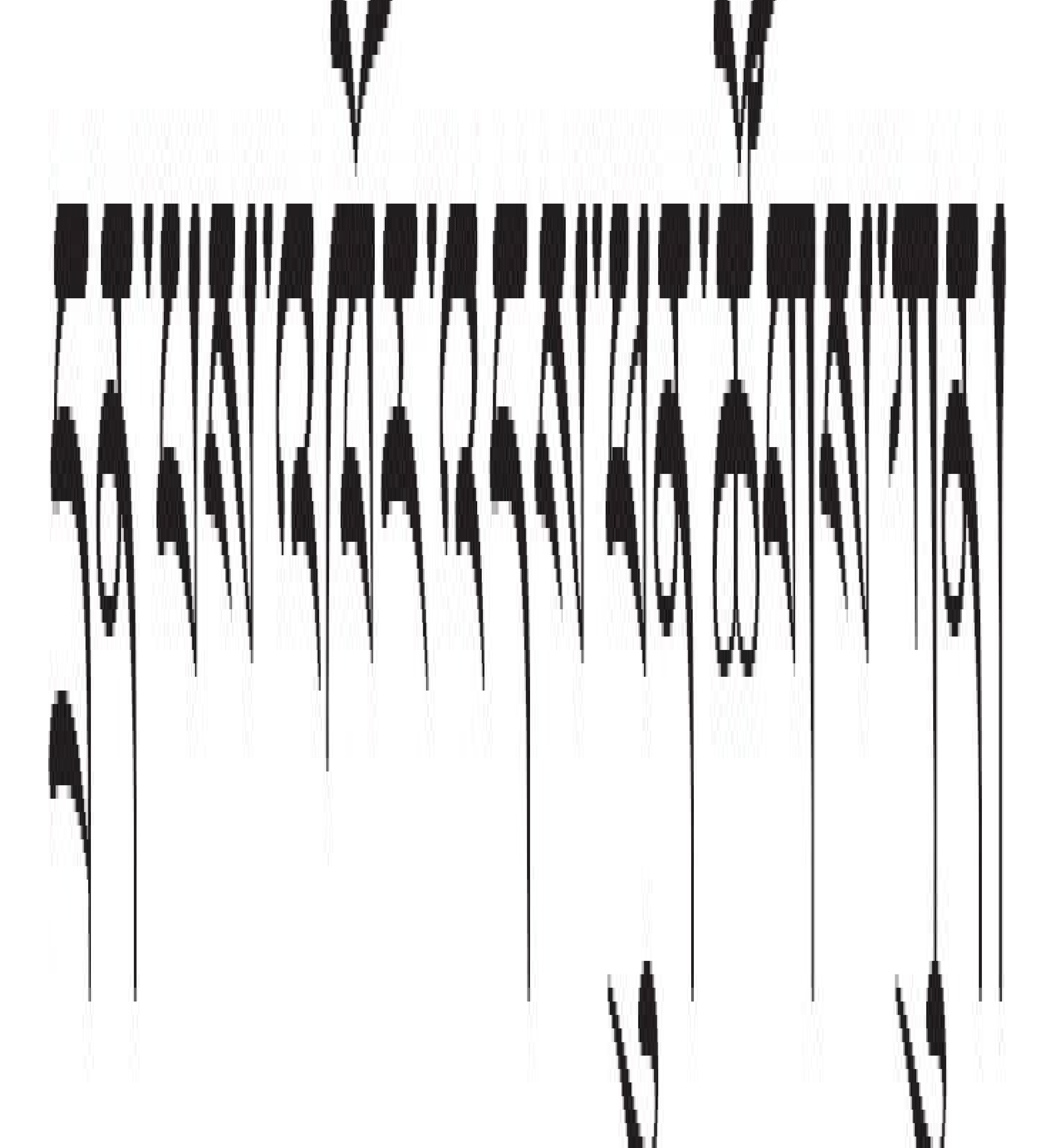
Yidam wangchen tachok pal

Glorious and powerful yidam deity Hayagrāva,



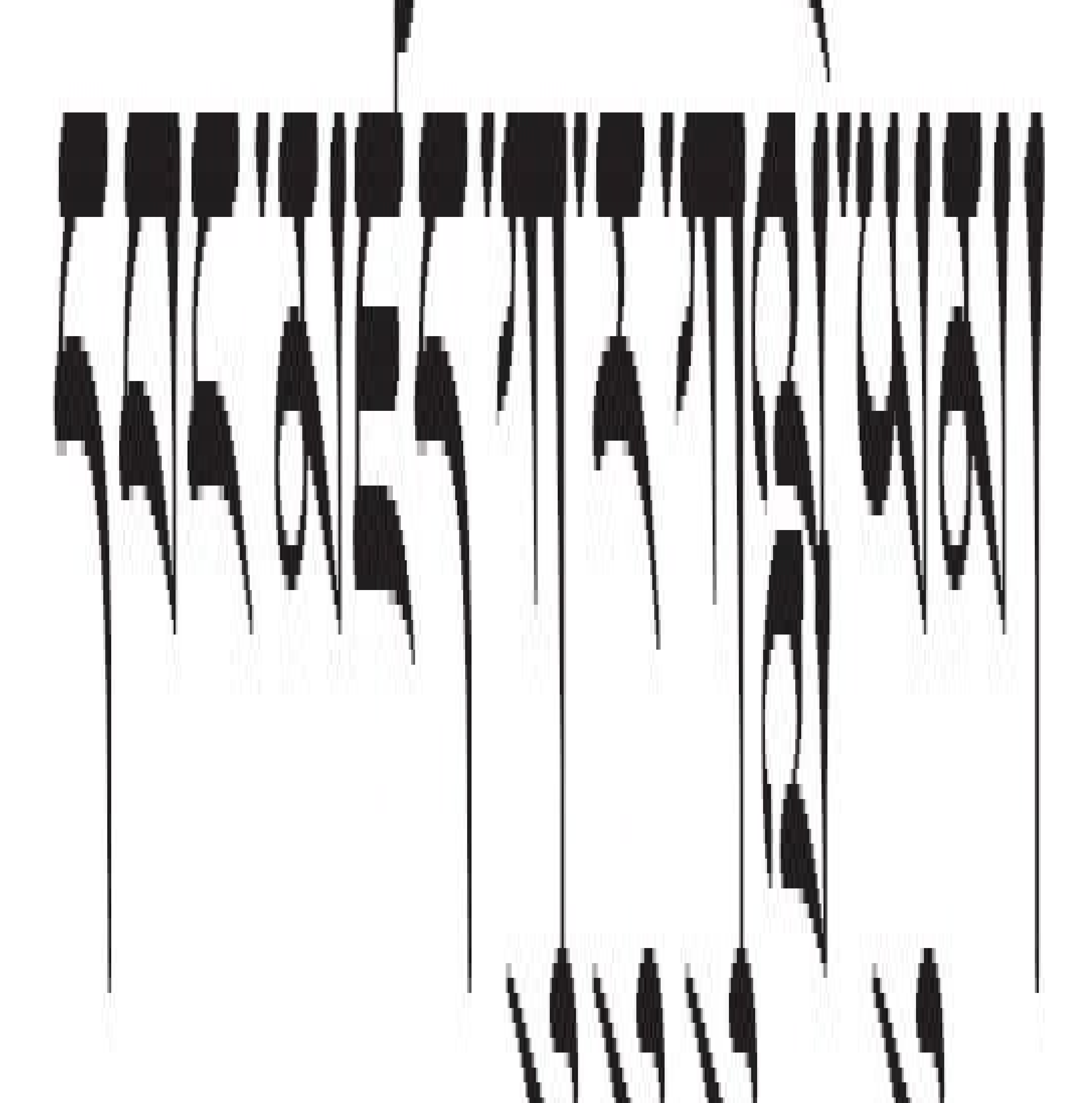
Khyepar khandro gyatsö tso

And, in particular, the consort Kurukulle, chief of infinite dākinīs—



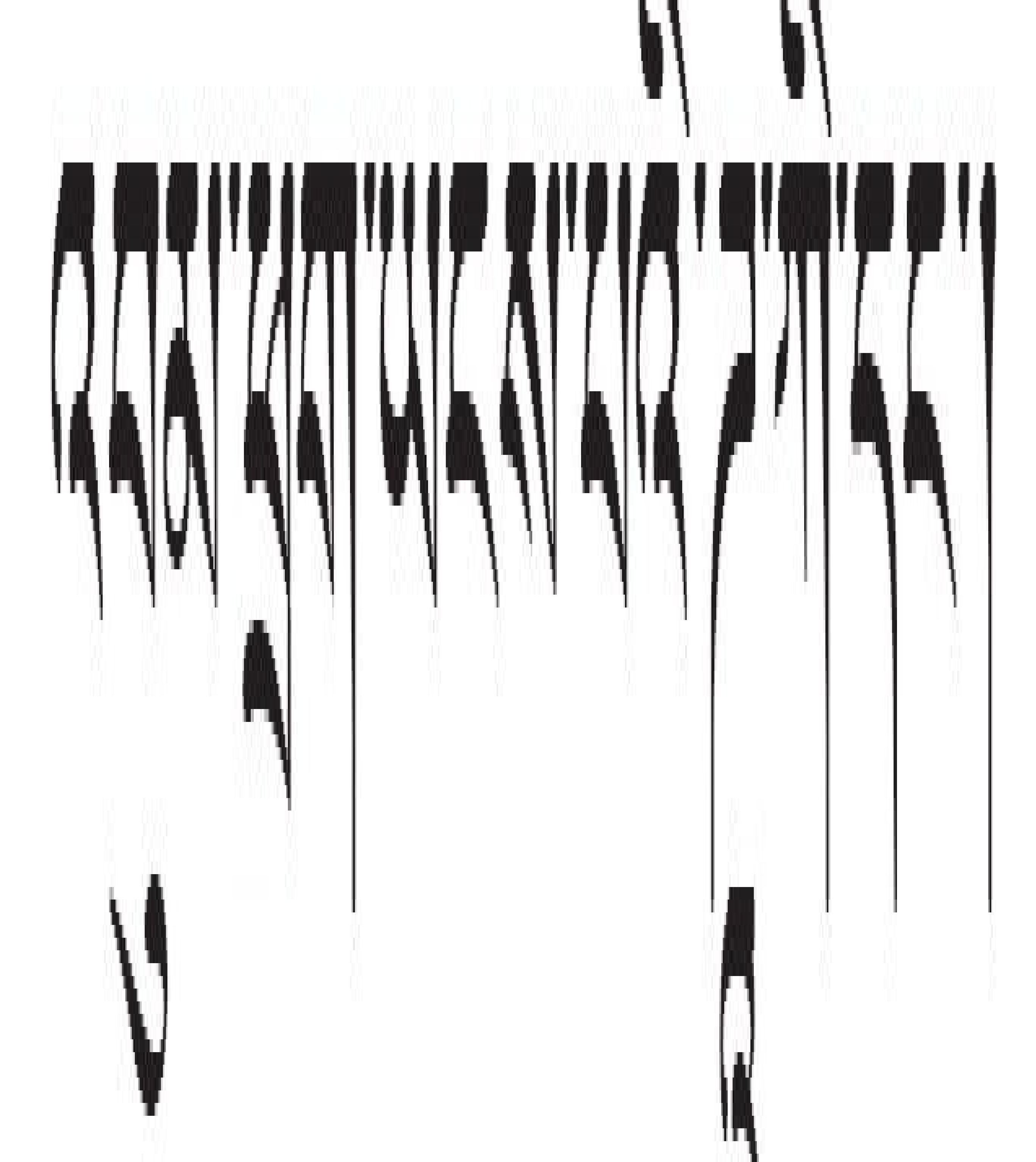
Drenpé khordé püntsok kün

By thinking of you, we bring all the abundance



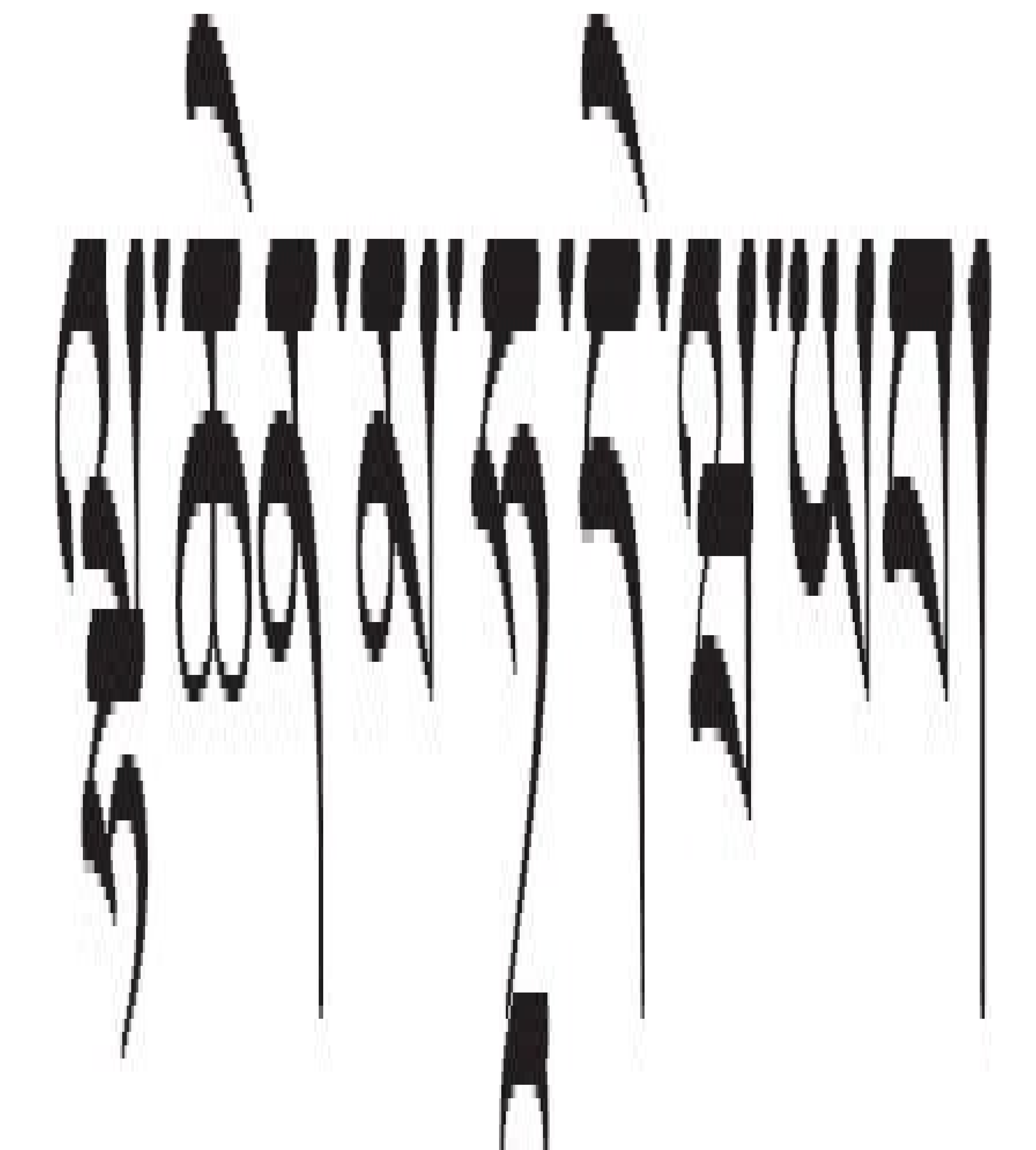
Wang dzé kurukullé yum

Of samsāra and nirvana under our power.



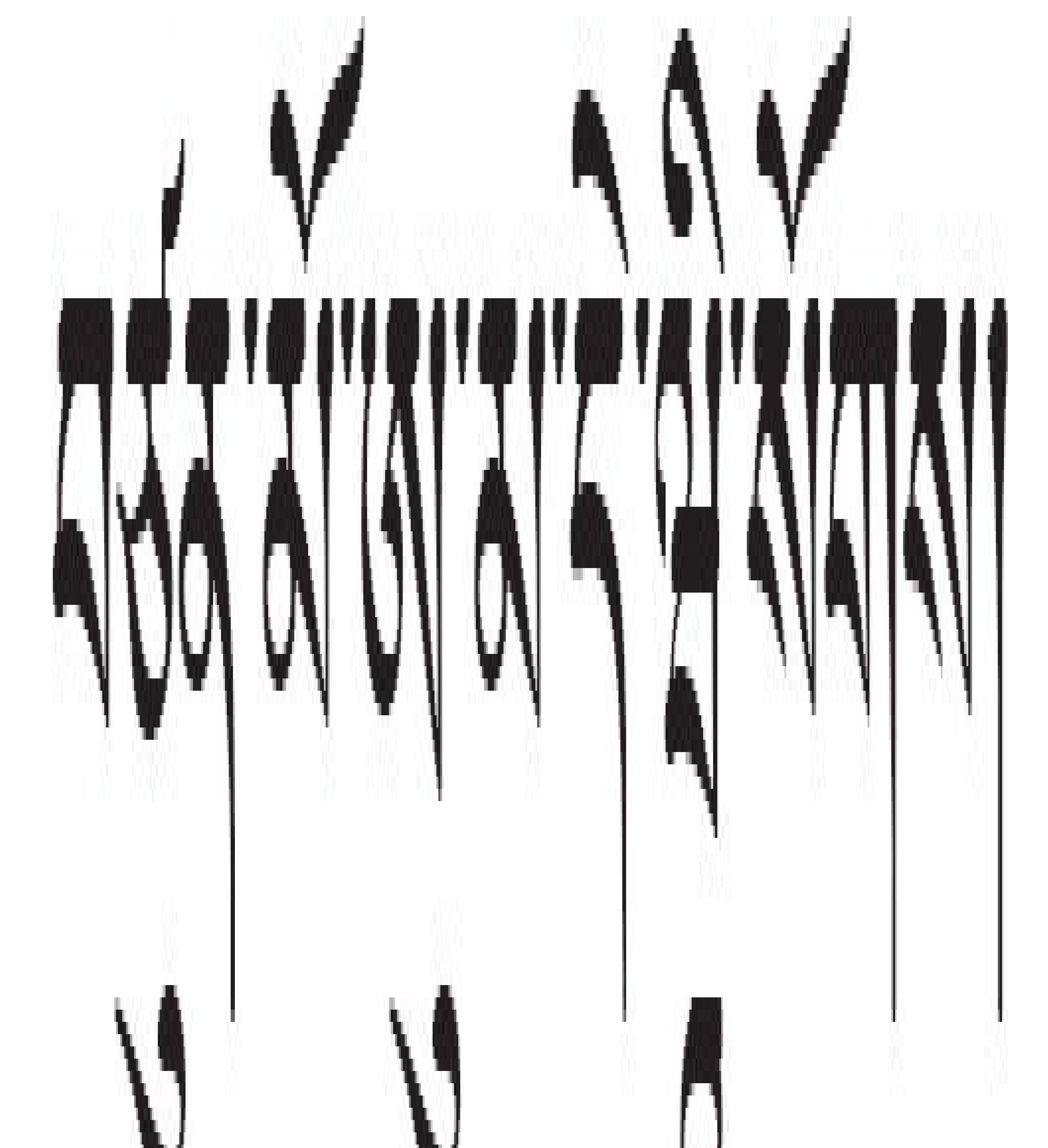
Bumtrak yangpé daki dang

Hundreds of thousands of dākinīs,



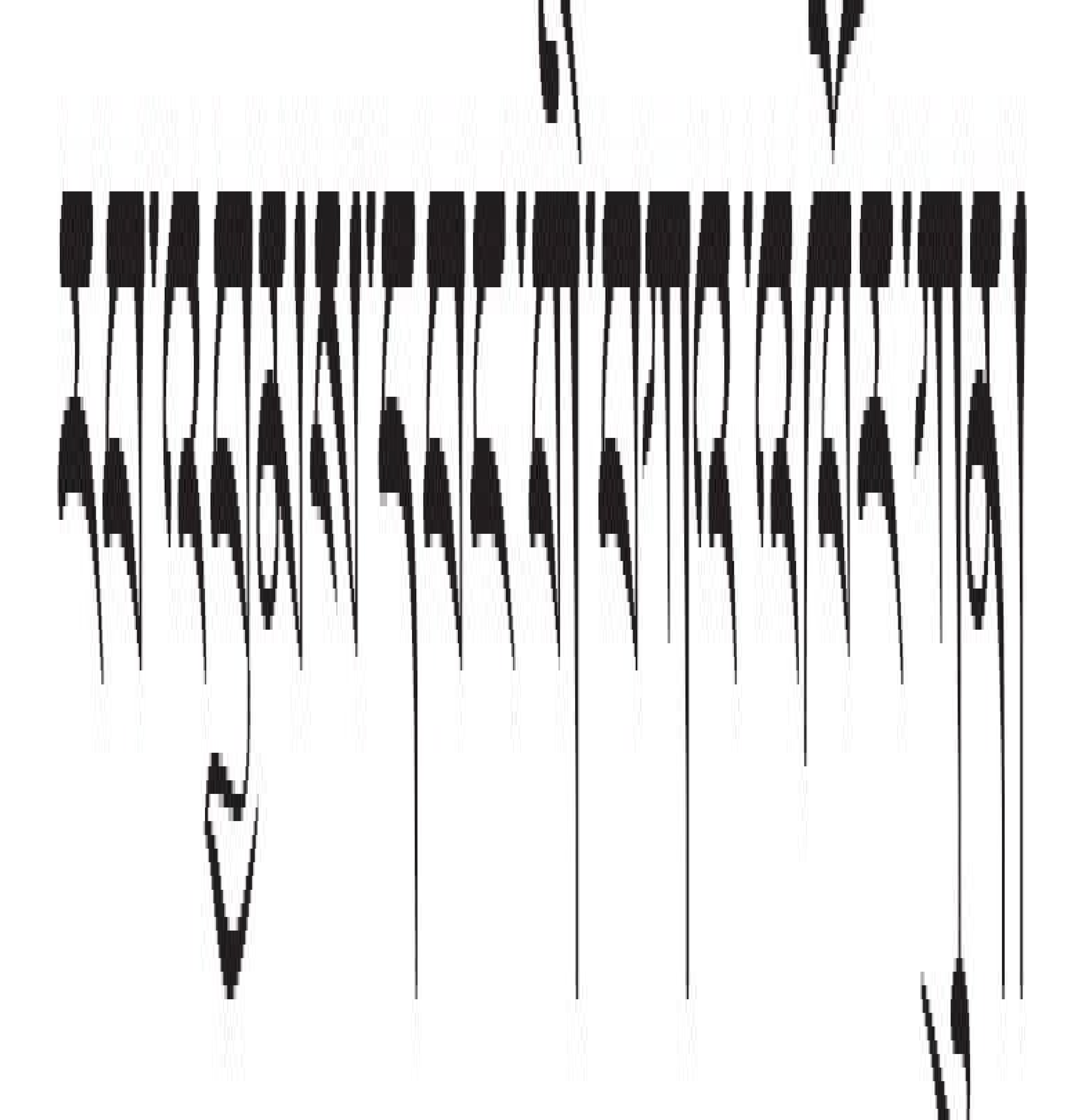
Lhachen mahadeva yab

The consort—the great god Mahādeva—



Tsünmo umadewi sok

Goddess Umadevi, and all others

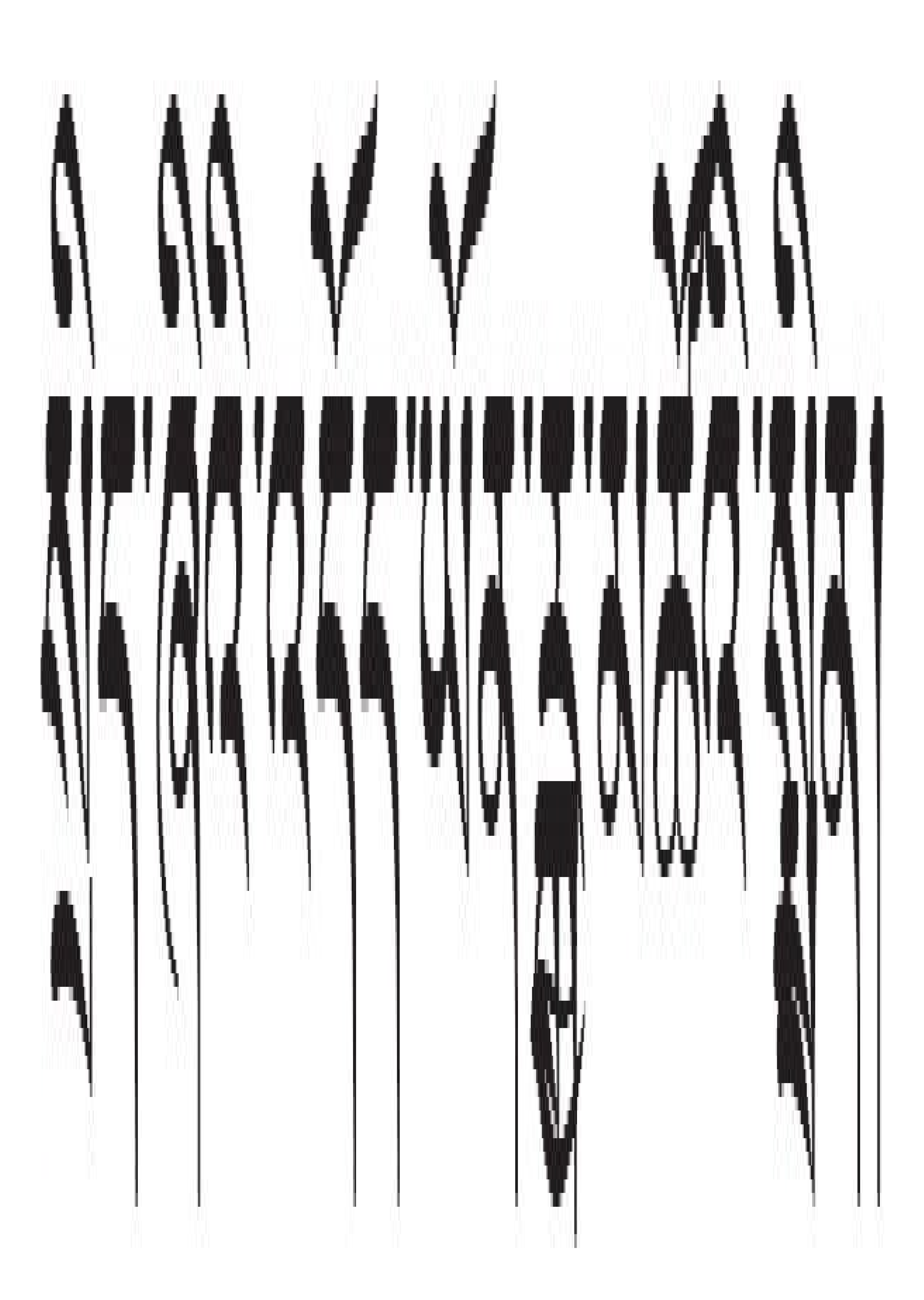


Rabjam wang gi kakhor kün

In the infinite magnetizing retinue,

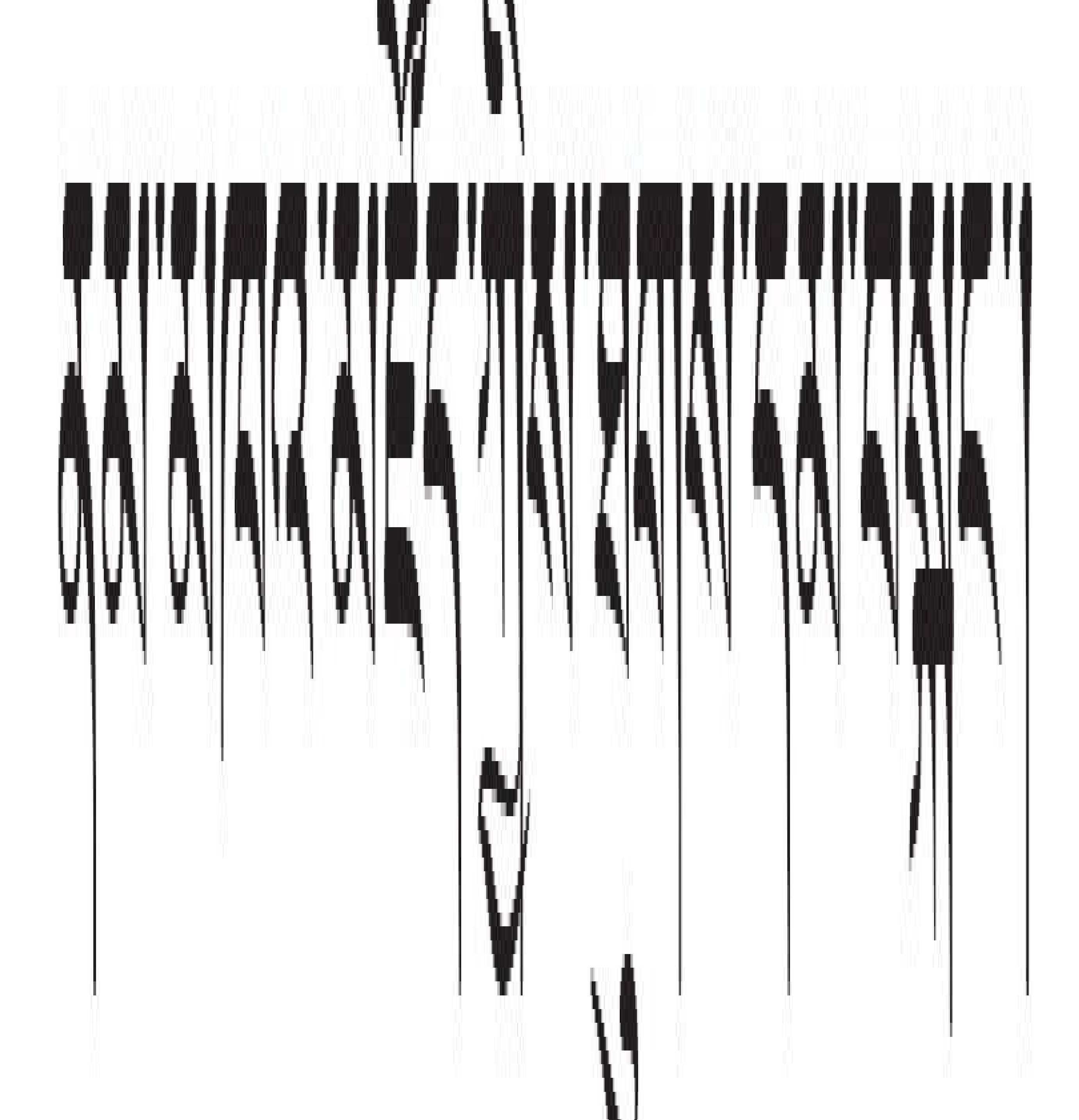
Dir shek tsok kyi chöpa shyé

Come here and enjoy this tsok offering!



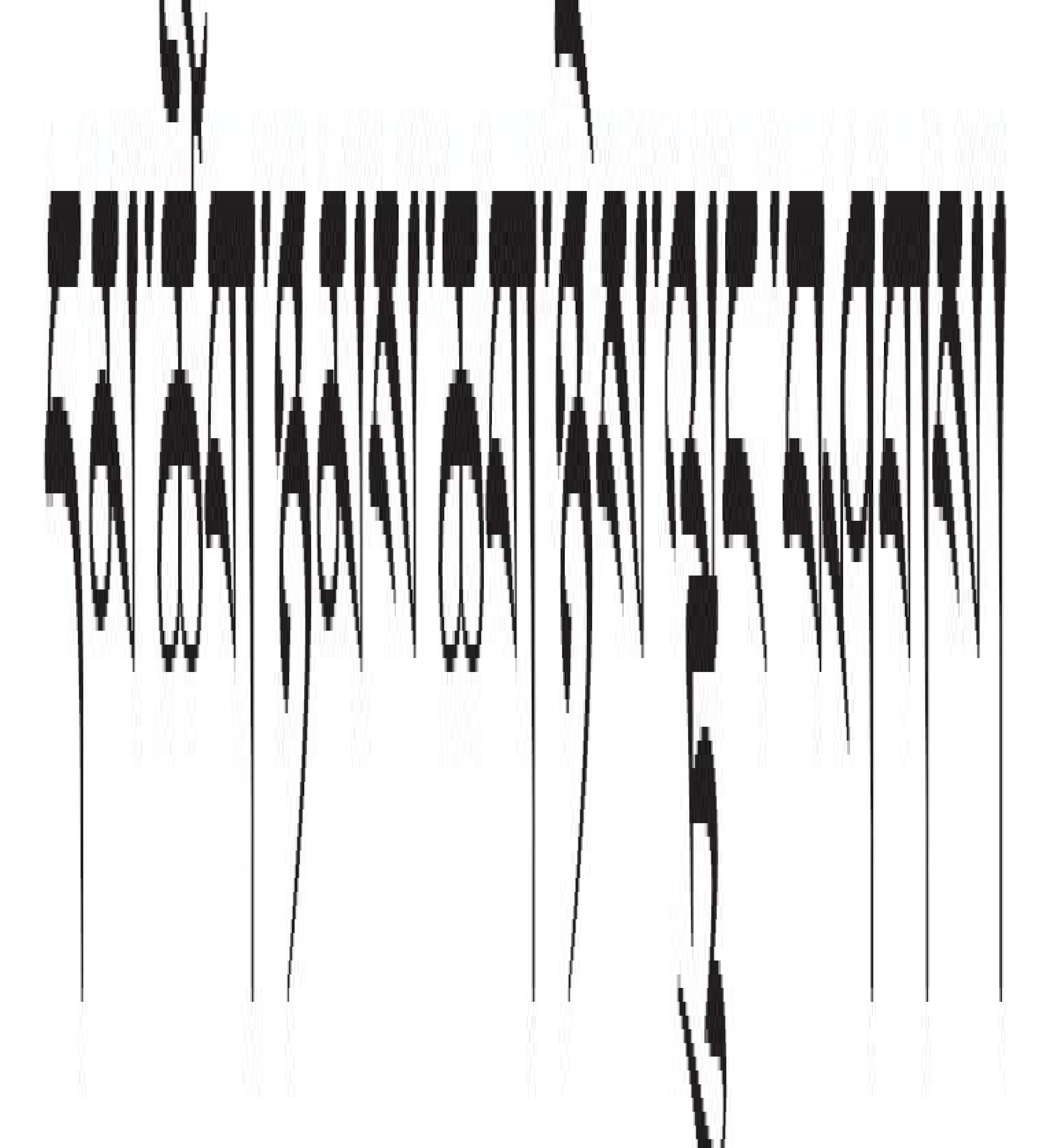
Sishyi döyön gyatsö trin

With infinite clouds of sensory delights of samsāra and nirvāna,



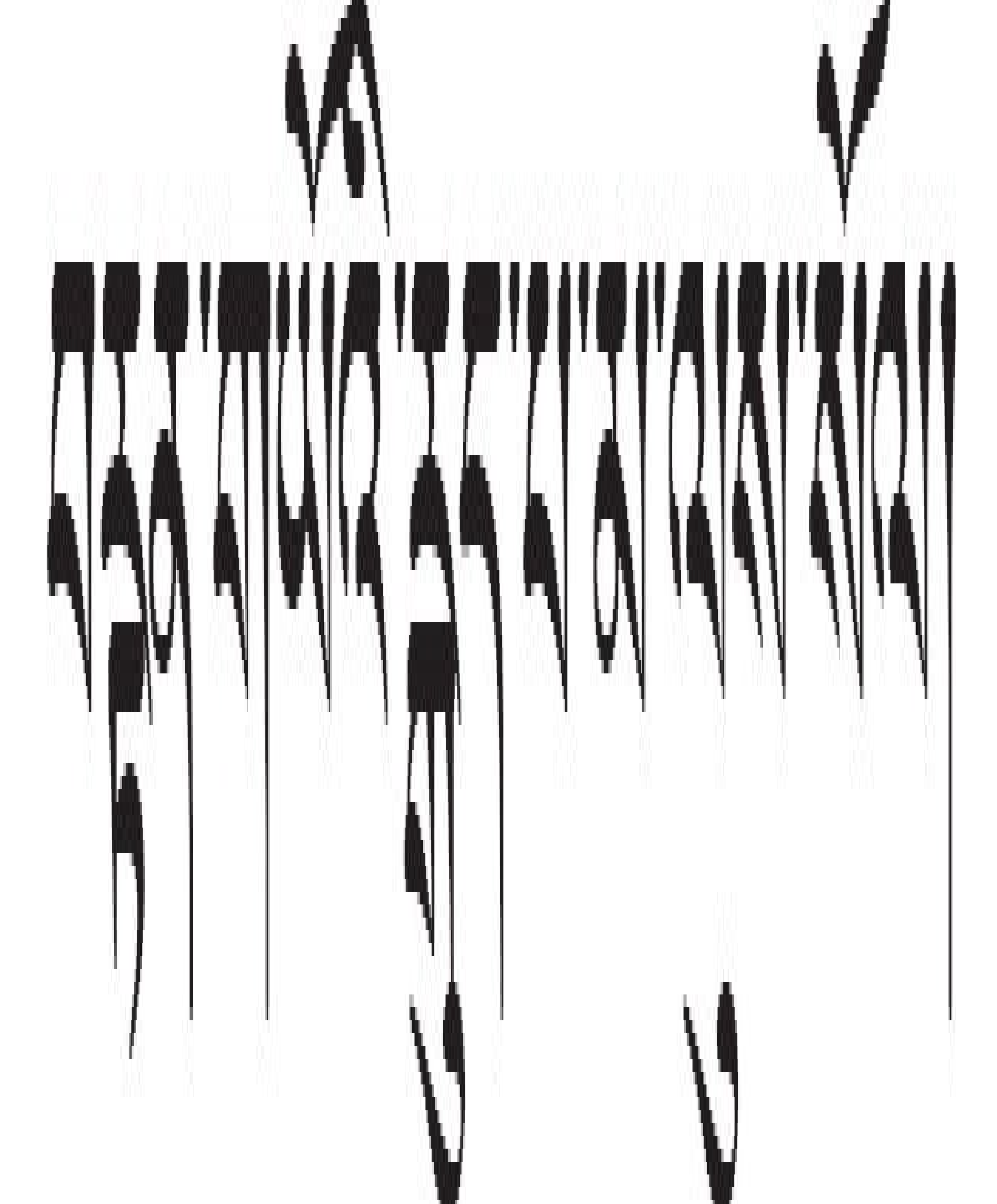
Namkha dzö kyi tukdam kang

A treasury as vast as the sky, may your wishes be fulfilled!



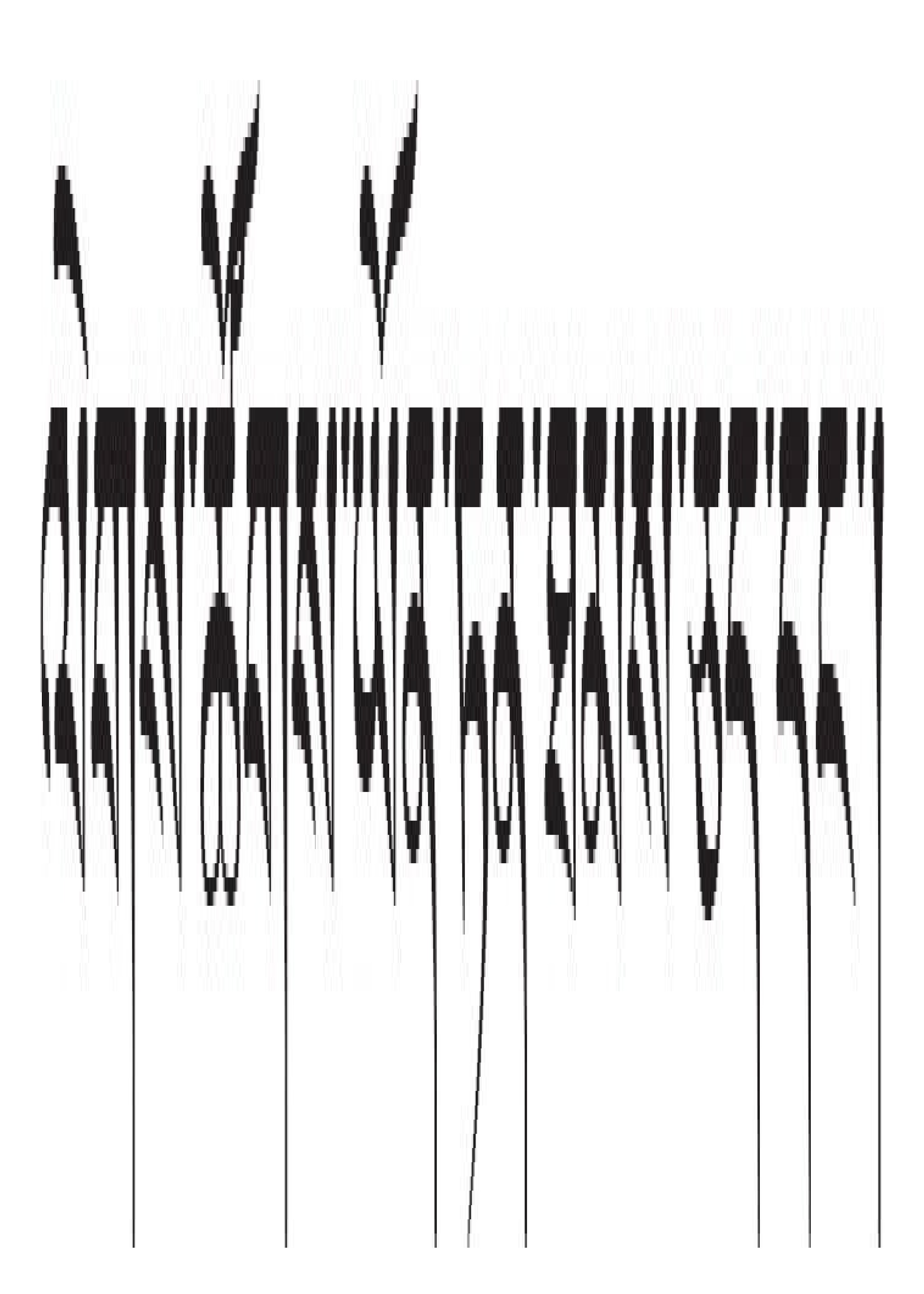
Damtsik nyamchak nyetung shak

I confess my impairments, breakages, mistakes, and samaya downfalls!



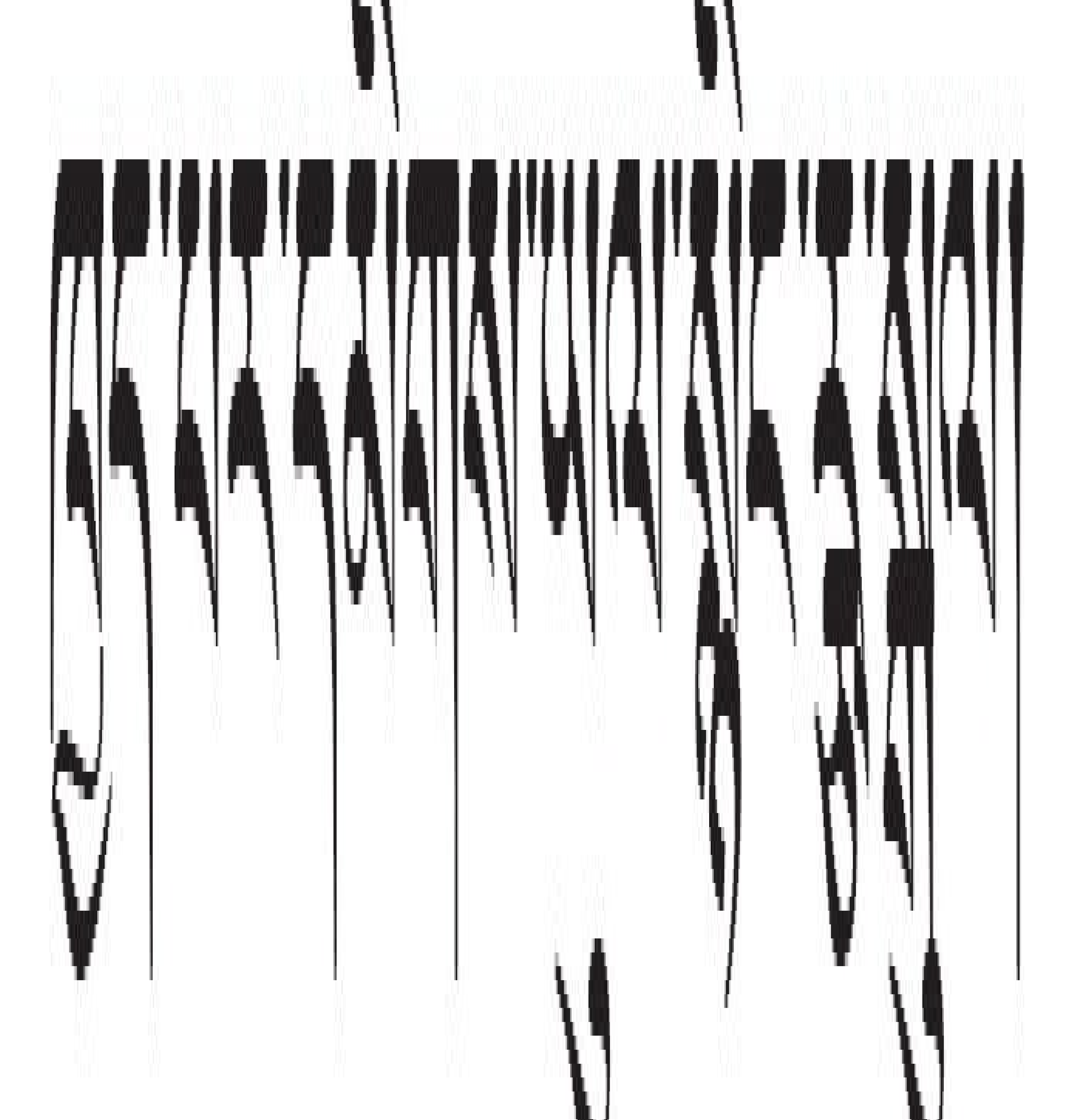
Tenyö güpa malü sol

Dispel all degenerations of the world and beings!



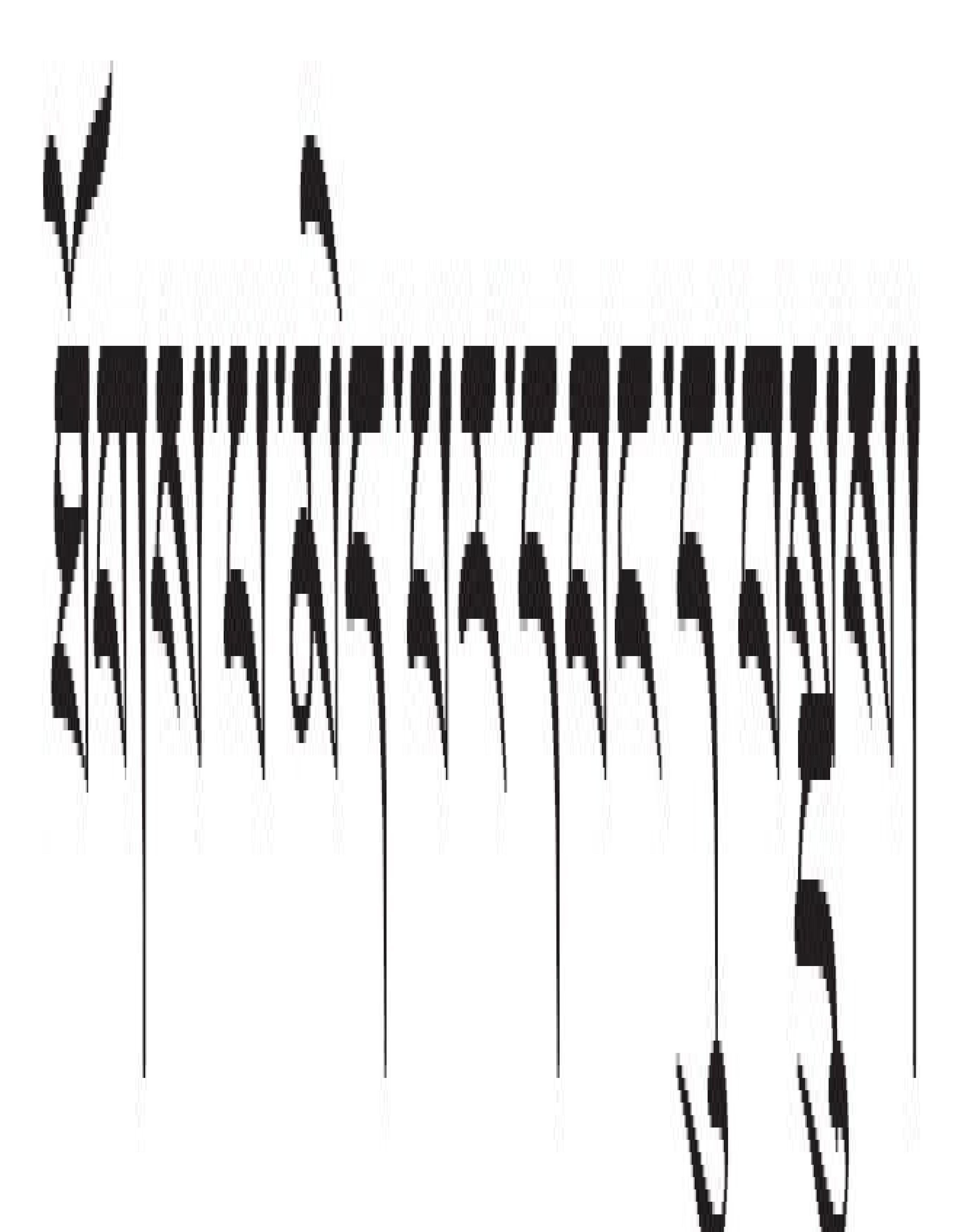
Lek tsok yönten tamché dang

Bring all that is of benefit, all happiness and all good qualities,



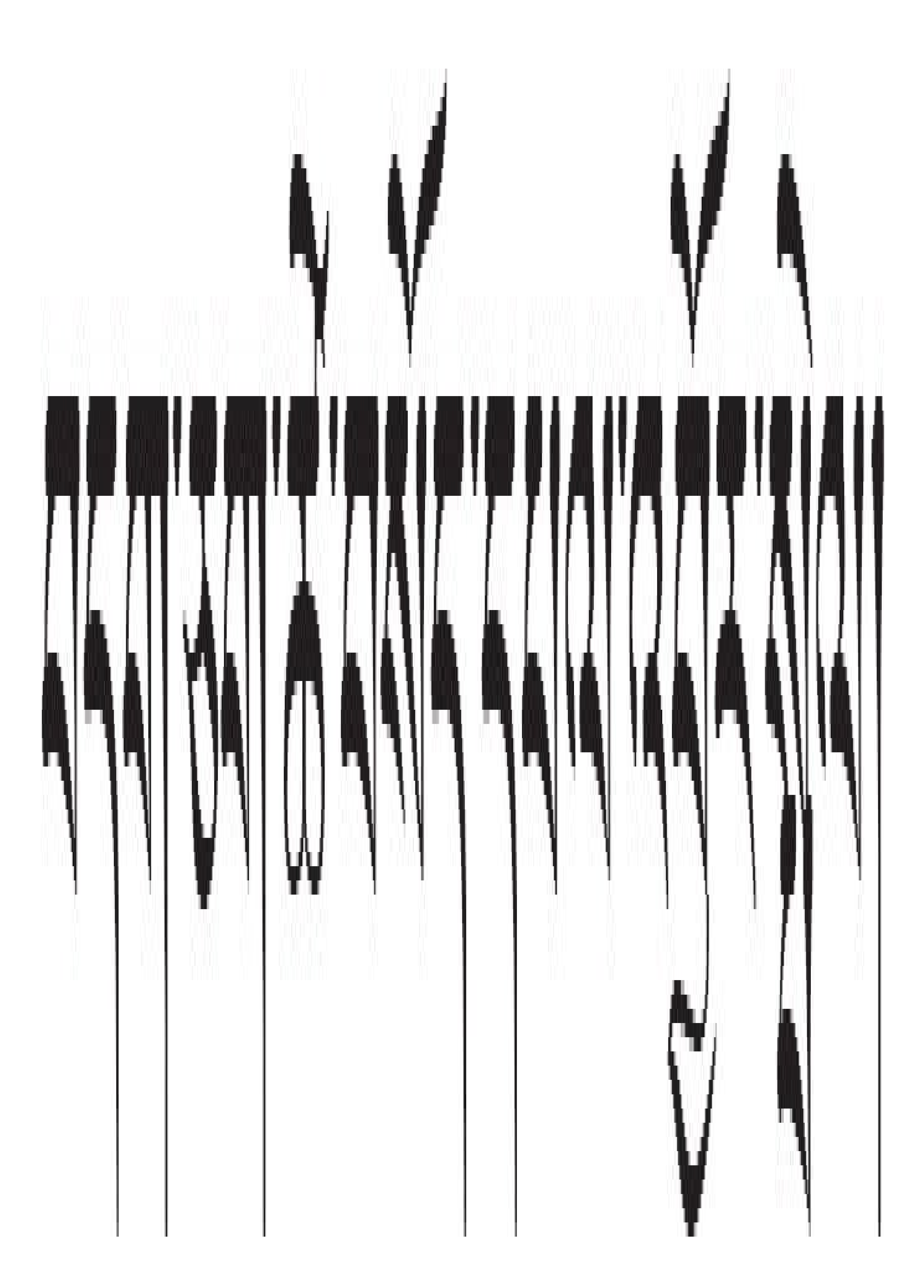
Khyepar mikyul nying tsa gul

Without impediment, under our power.



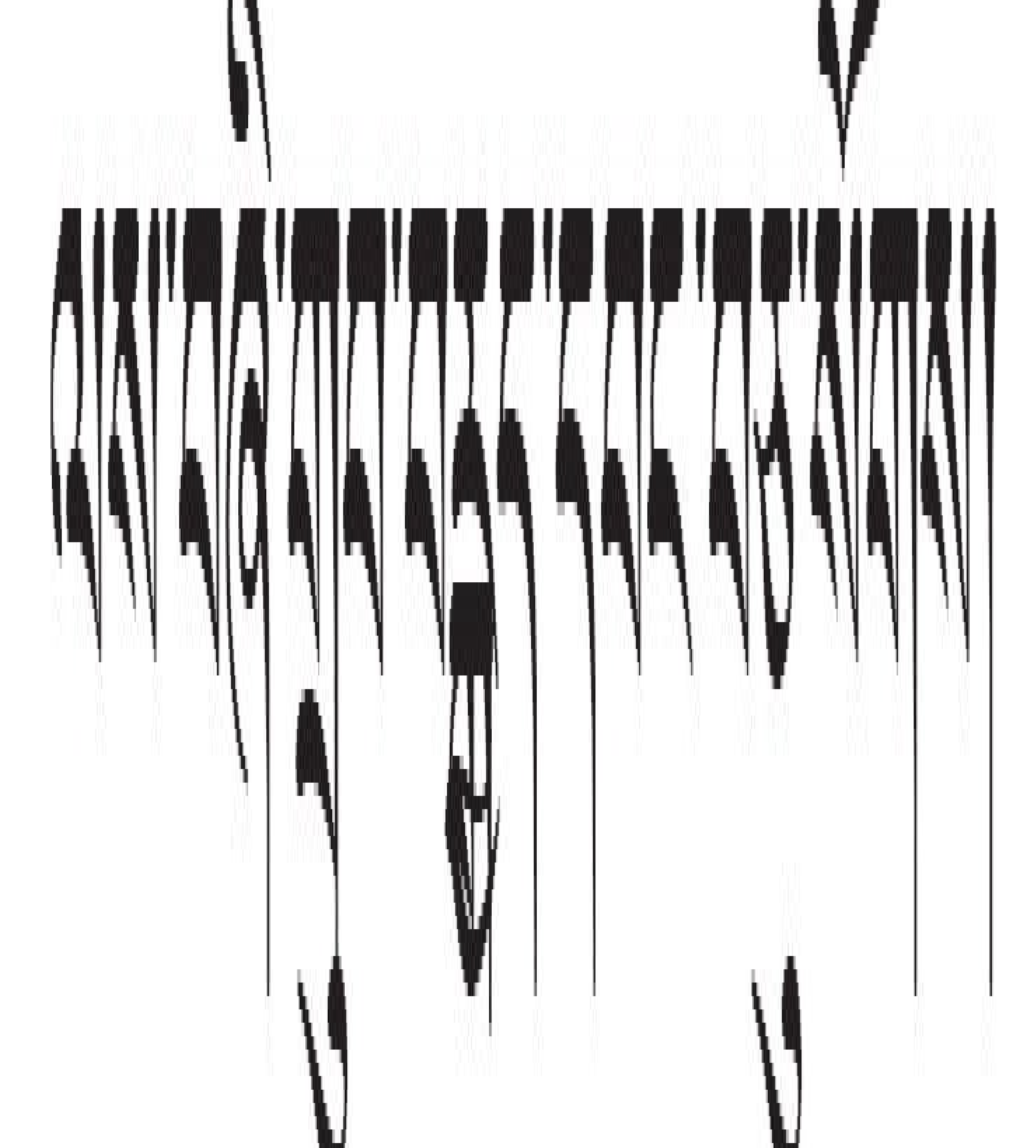
Tokpa mepar wang du dü

And, in particular, move the heart-channel of our object of focus,



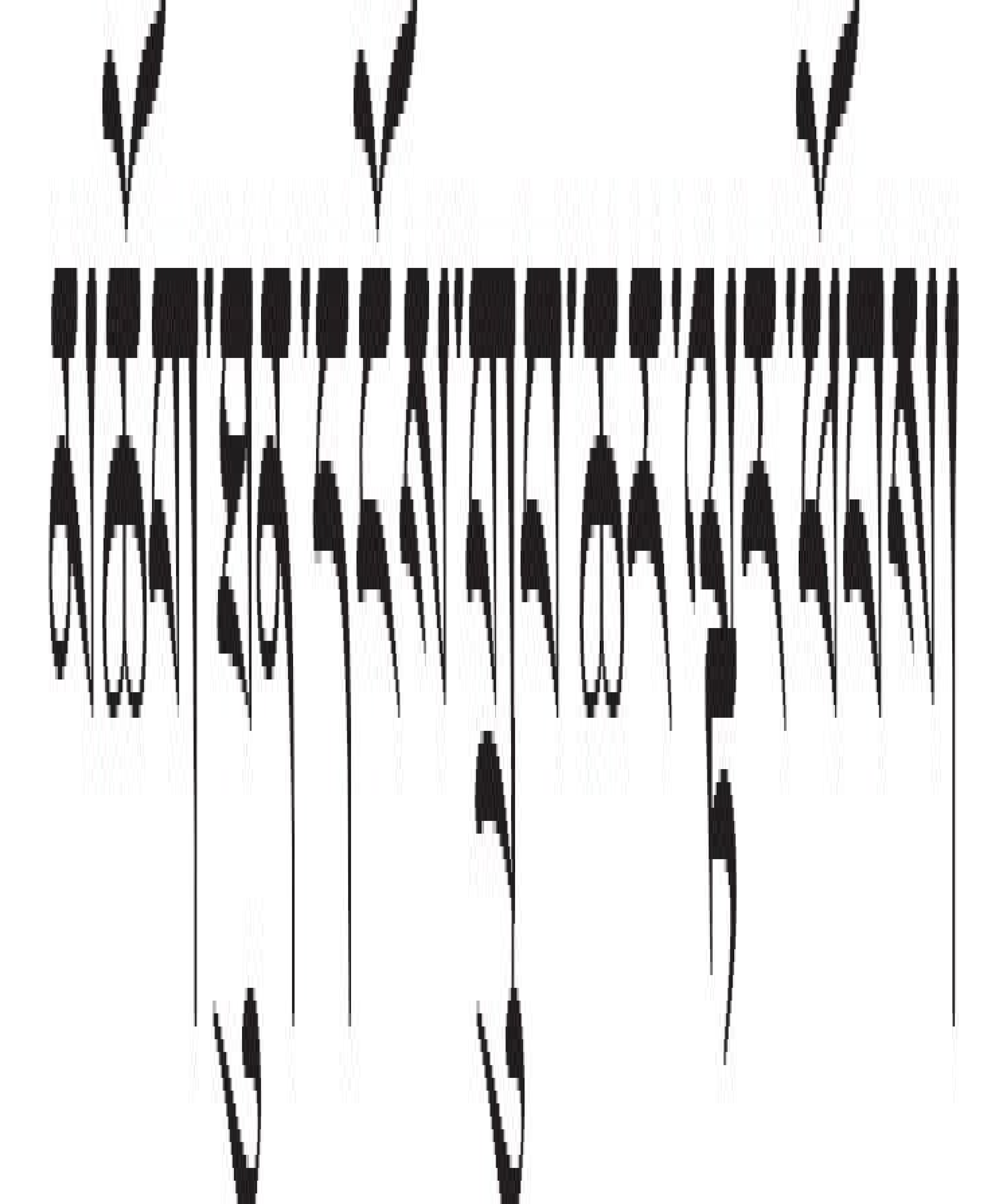
Dakchak tsesö paljor pel

Increase our life span, merit, and prosperity,



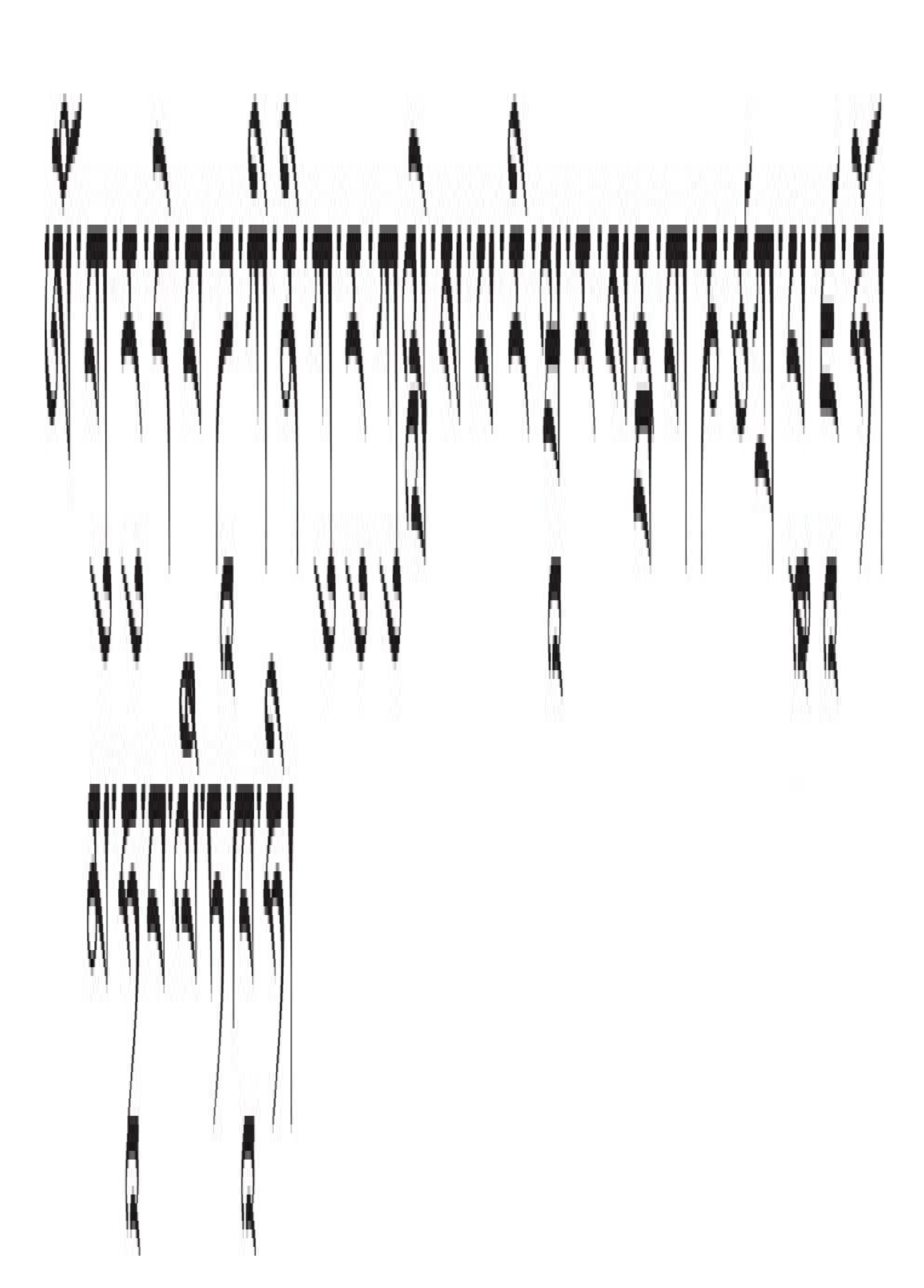
Lé shyi drub gyé wang chu sok

And make the four enlightened activities, the eight accomplishments, the ten powers,



Choktün ngödrub char tar pob

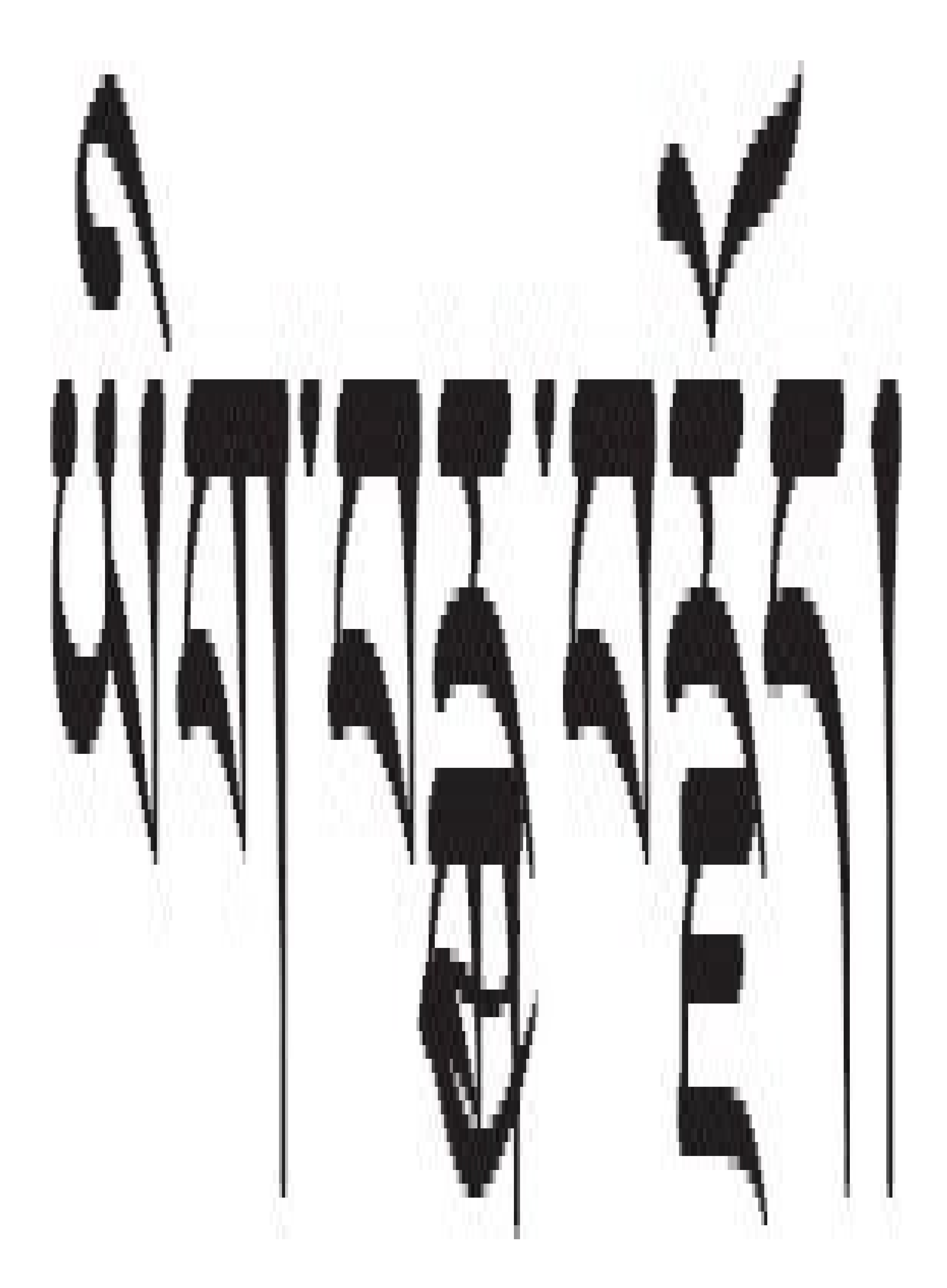
And the ordinary and supreme siddhis descend like rain!



Om guru déwa dakini kurukullé sapariwara sarva ganachakra pudza ho | maha balingta khahi

OM GURU DEWA DAKINI KURU KULLE SAPARIVARA SARVA GANACHAKRA PUDZA HOH

MAHA BALINGTA KHAHI



Recite the Hundred Syllable mantra.

As a short feast prayer[28] to be repeated as many times as you wish, add the following lines:

Ram Yam Kham Om Ah Hung

Om Ah Hung Om Kurur Kulle Hrih Svaha

Sapariwara Maha Ganachakra Puja Khakha Khahi Khahi

RAM YAM KHAM OM AH HUNG

OM AH HUNG OM KURU KULLE HRIH SVAHA

SAPARIVARA MAHA GANACHAKRA PUDZA KHAKHA KHAHI KHAHI

Hung

Chomden khordang cheynam kyi Chopa gyamtso di shey shig

Nyamchag gyamtso malu shag Tugdam gyamtso malu kang

Ngodrub gyamtso tsal du sol Trinley gyamtso malu drub

Utsita Balingta Khakha Khahi Khahi

HUNG

Blessed one, with your retinue,

Accept this ocean of offerings.

I confess an ocean of breaches.

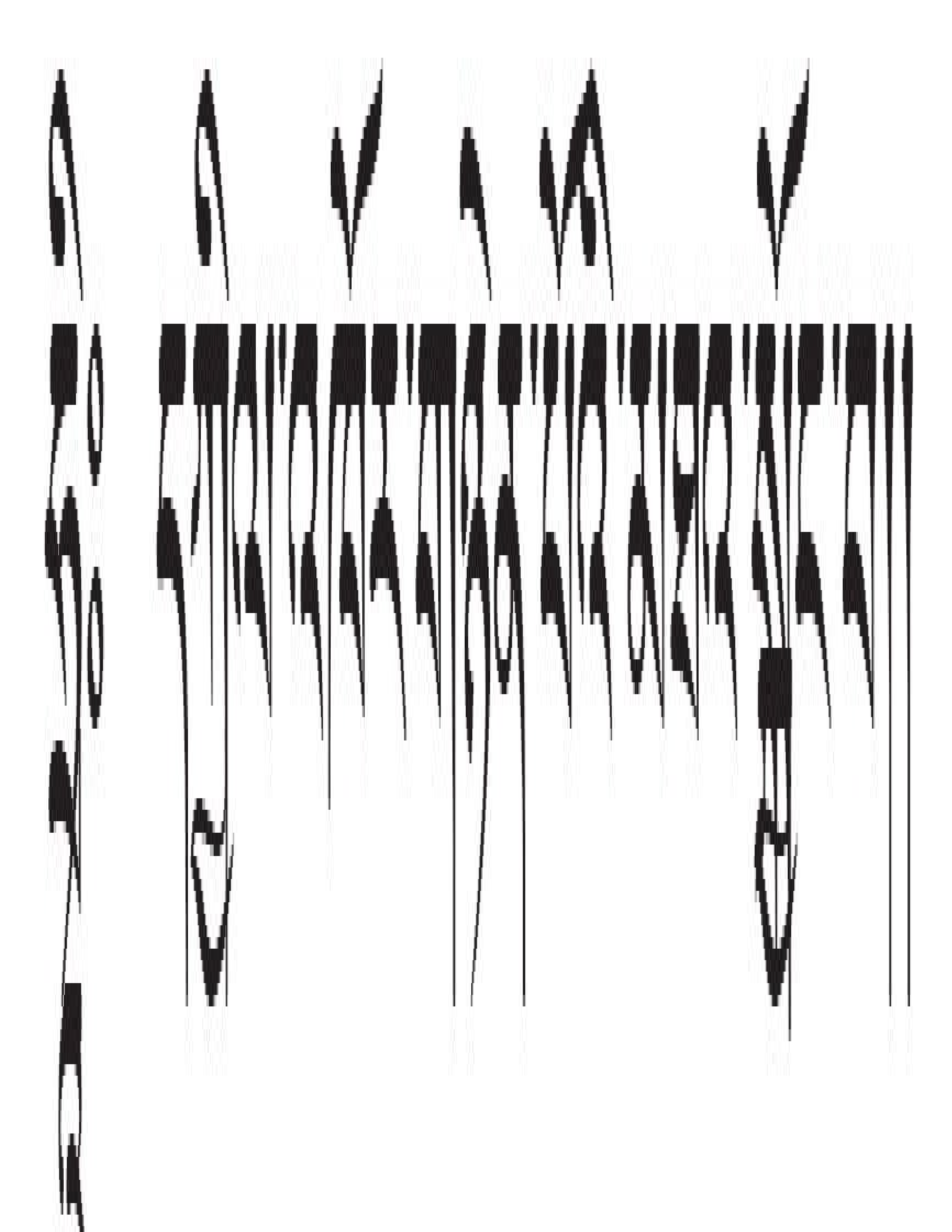
May an ocean of wishes be fulfilled.

Bestow an ocean of siddhis.

Perfect an ocean of activities.

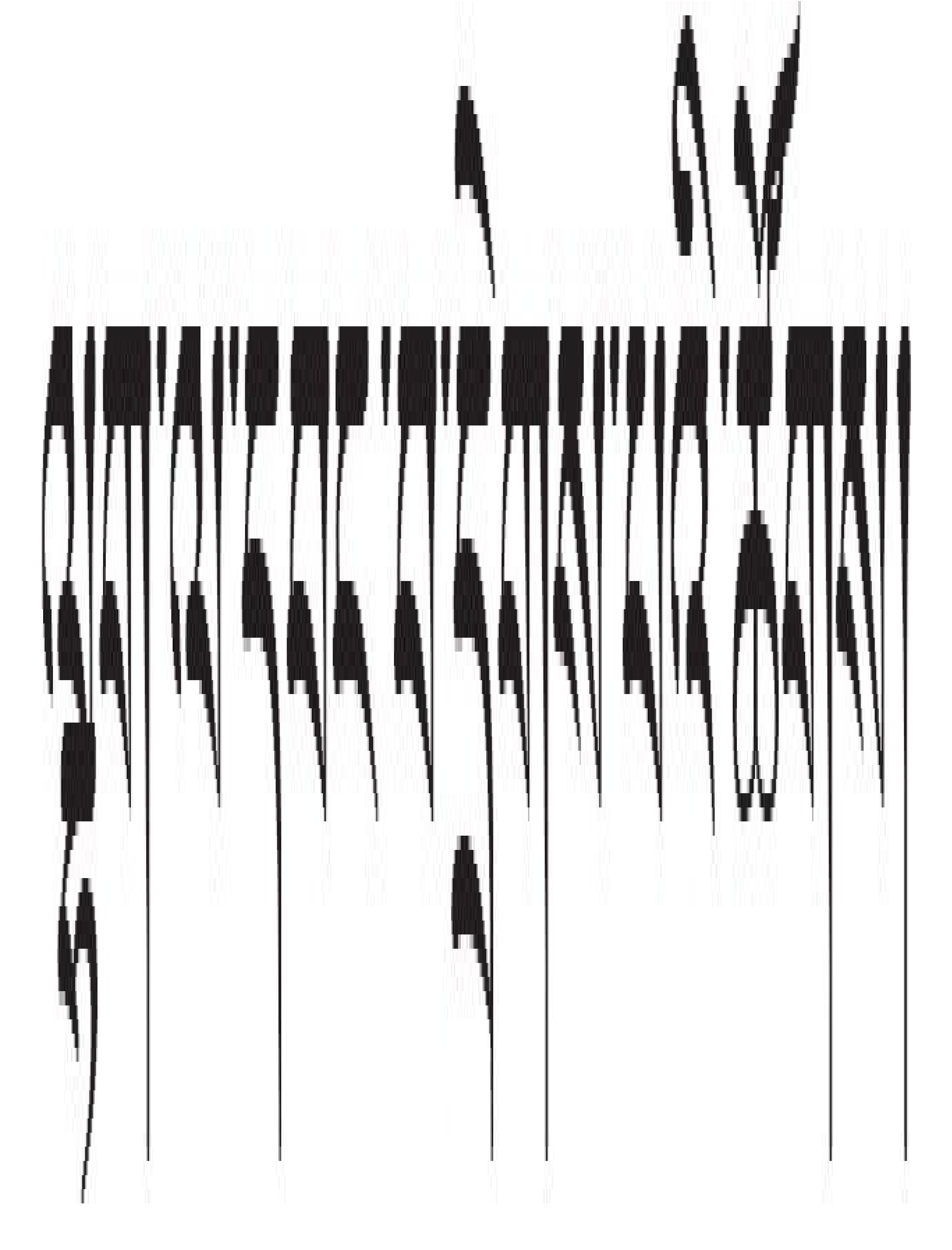
UTSITA BALINGTA KHAKHA KHAHI KHAHI

REMAINDER



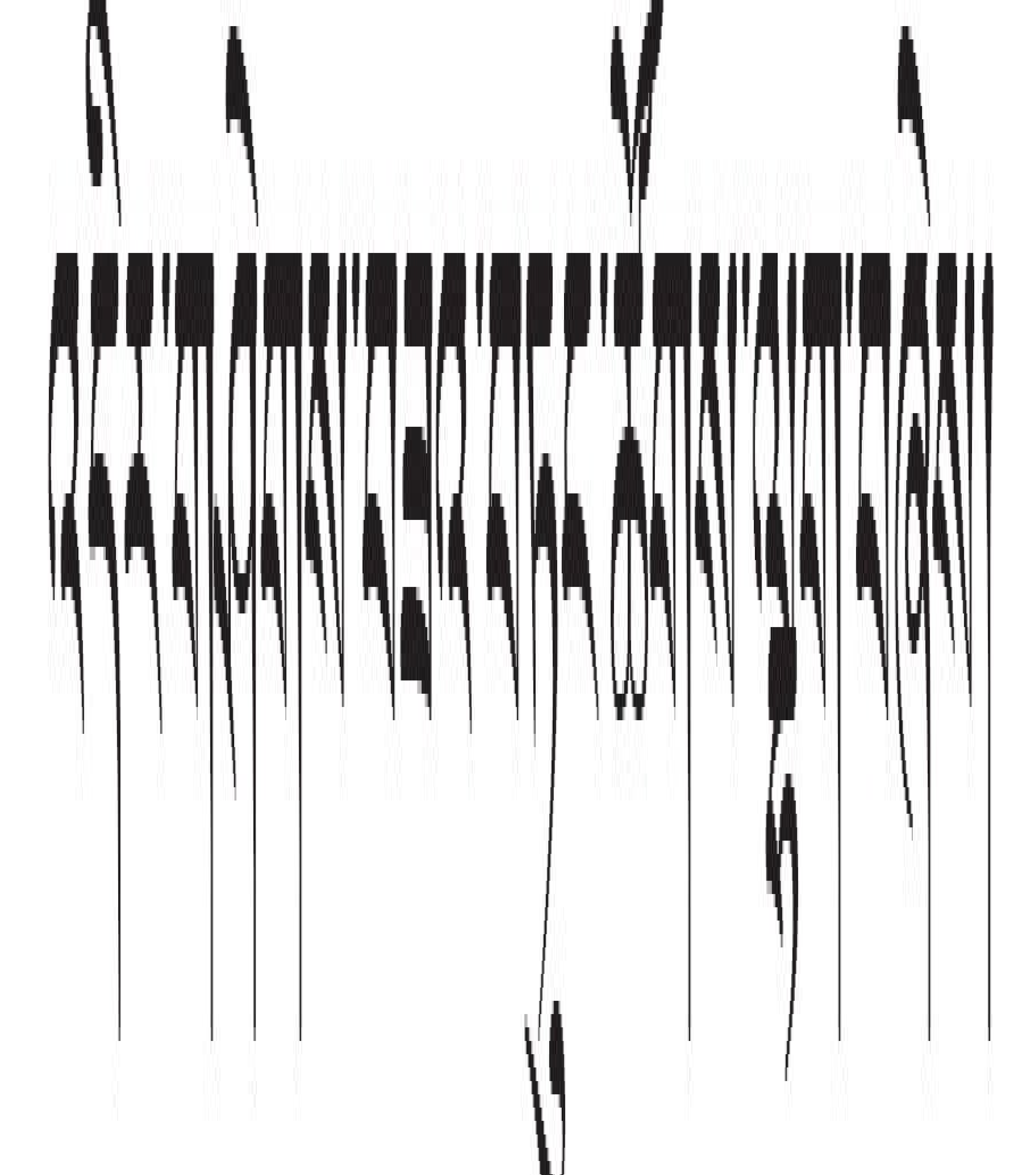
Hrih, kyilkhor nyenpö takyongwa

Hrīh! HRIH Guardians of the all-important mandala’s boundary,



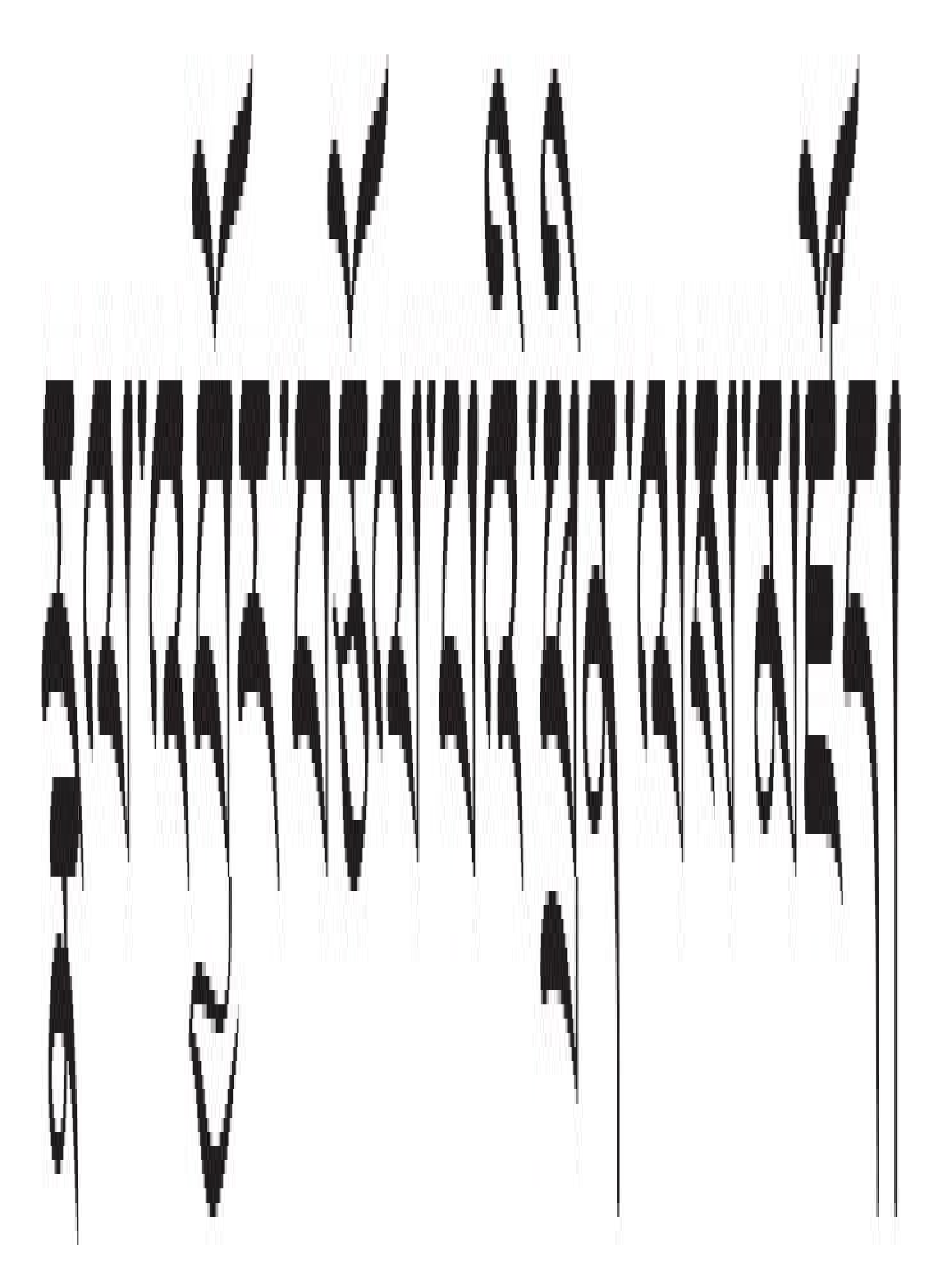
Lhak la wangwa drekpé tsok

Hosts of arrogant ones who own the remainder,



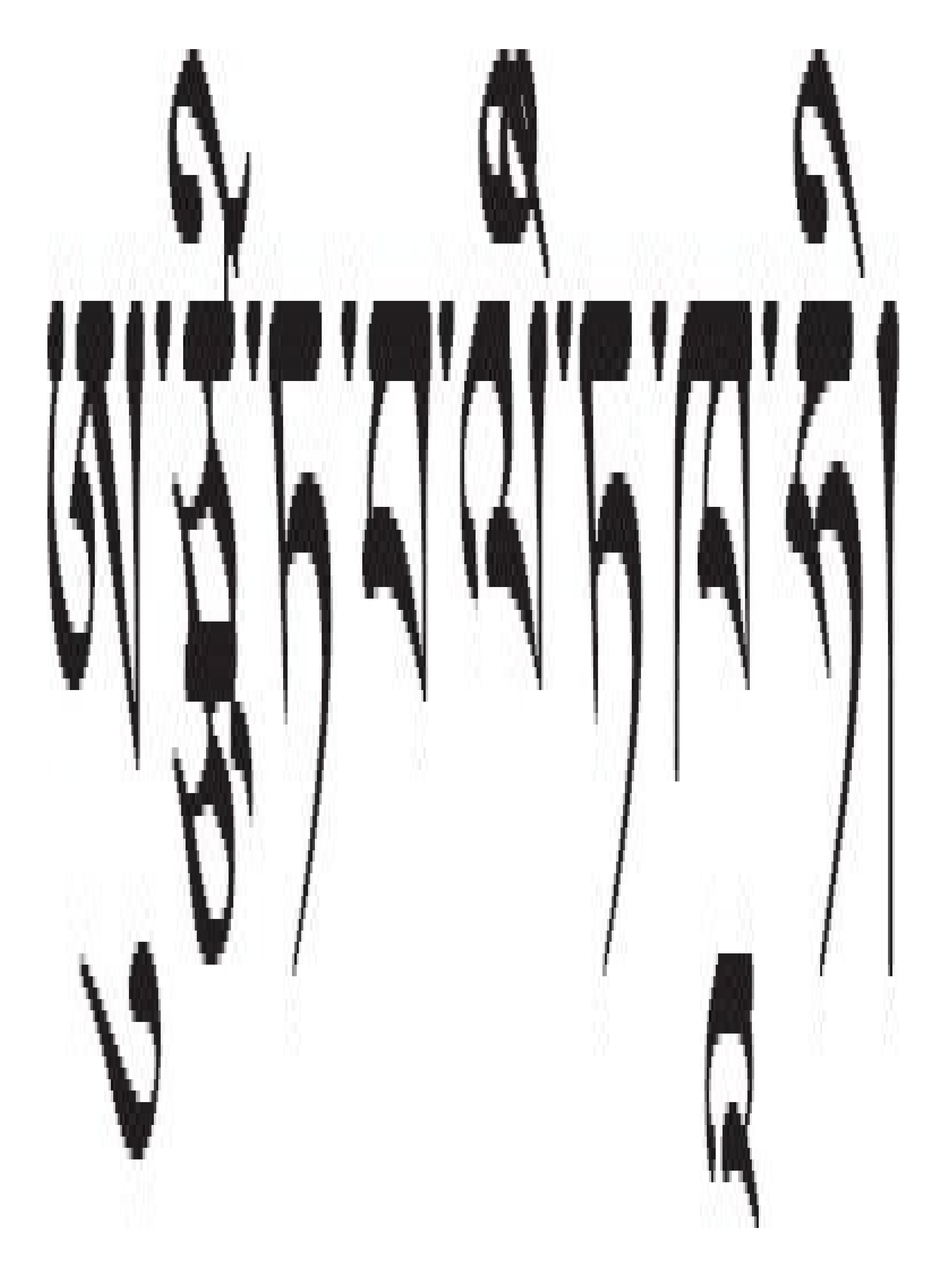
Dir shek zatung tsoklhak shyé

Come here and enjoy this tsok remainder of food and drink.



Naljor cholpé trinlé dzö

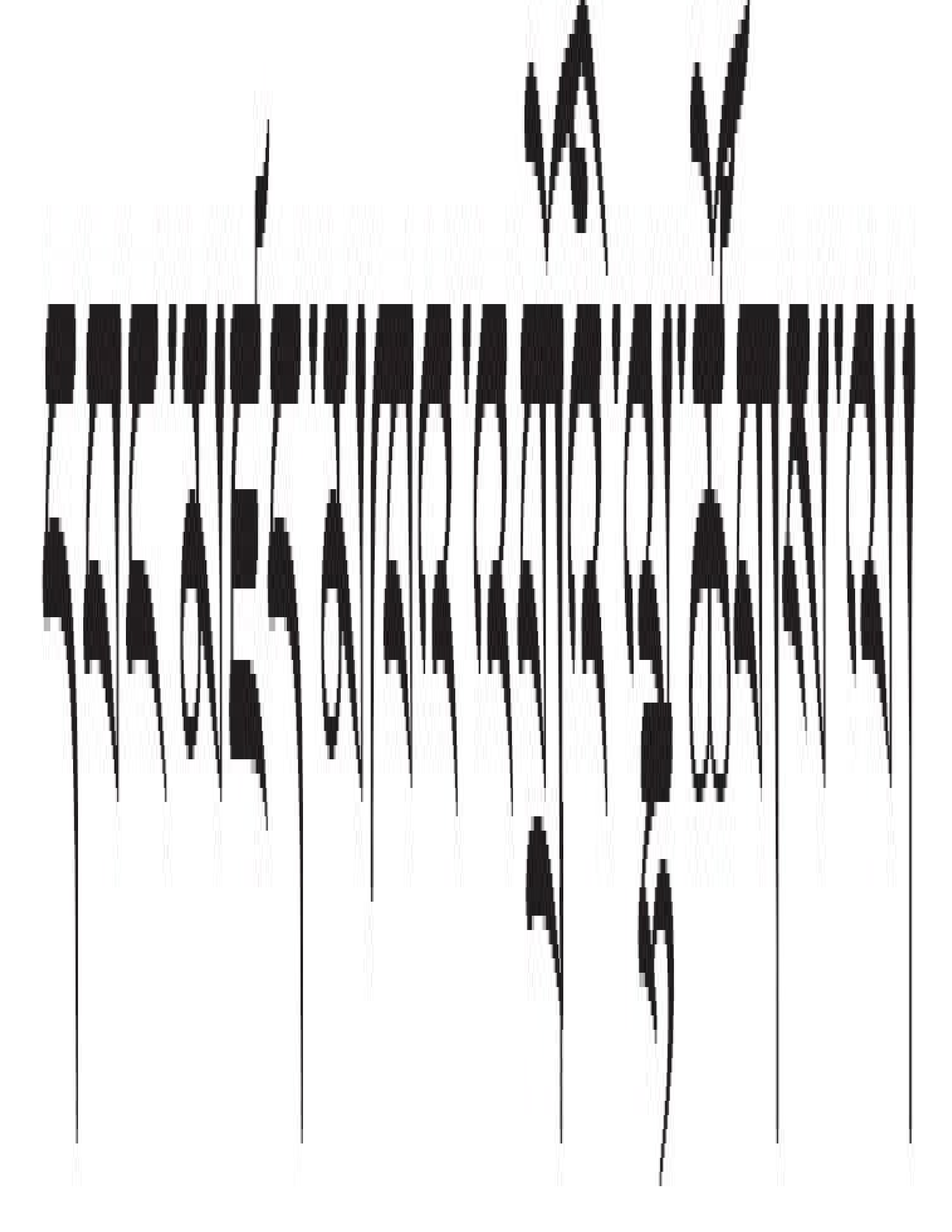
Carry out the activity entrusted by the yogis!


ཨུ་ཛྙི་ད་ག་ཤེ་ད་གུ་ཉི།

Utsita balingta khahi

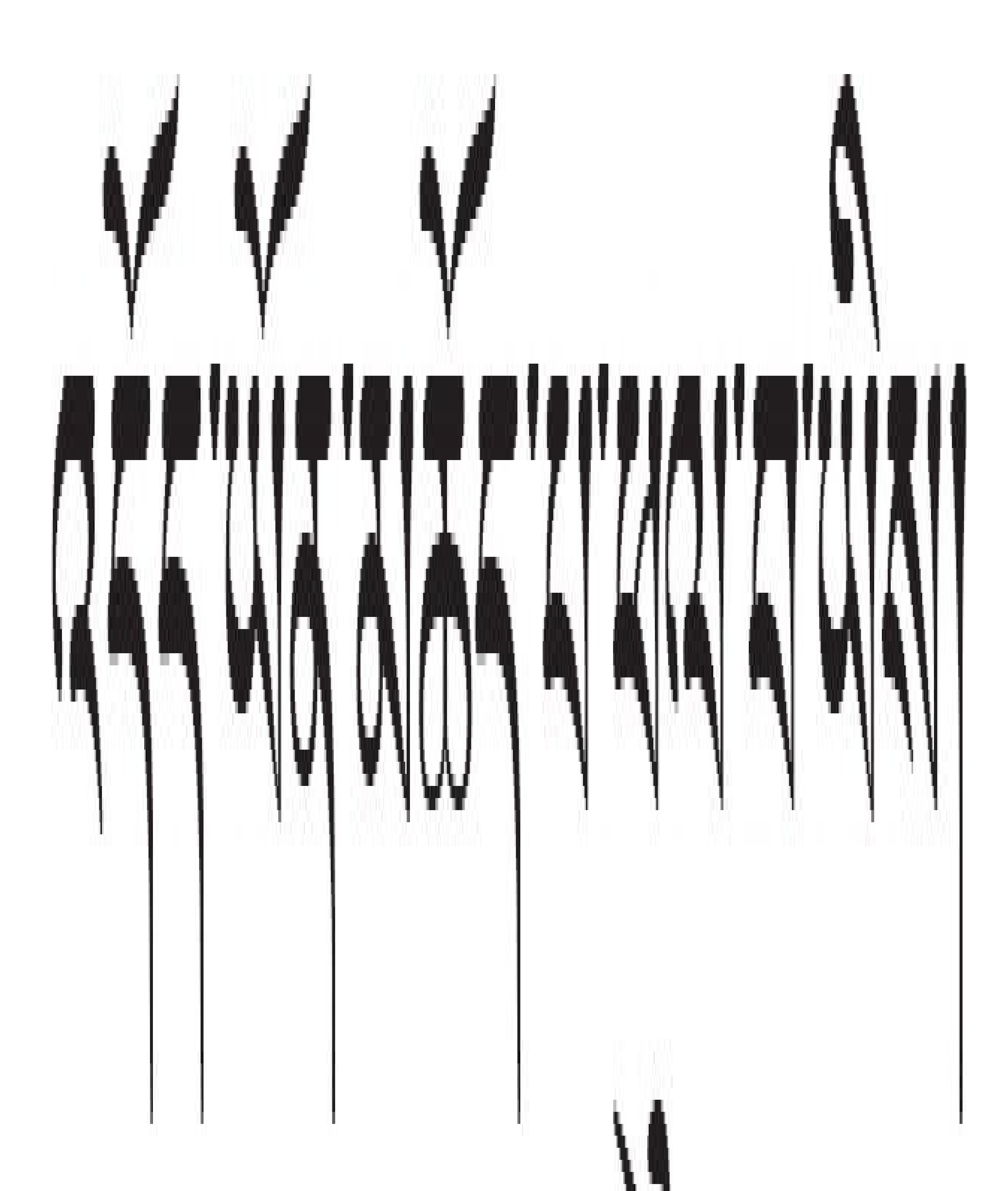
UTSITA BALINGTA KHAHI

ASPIRATION



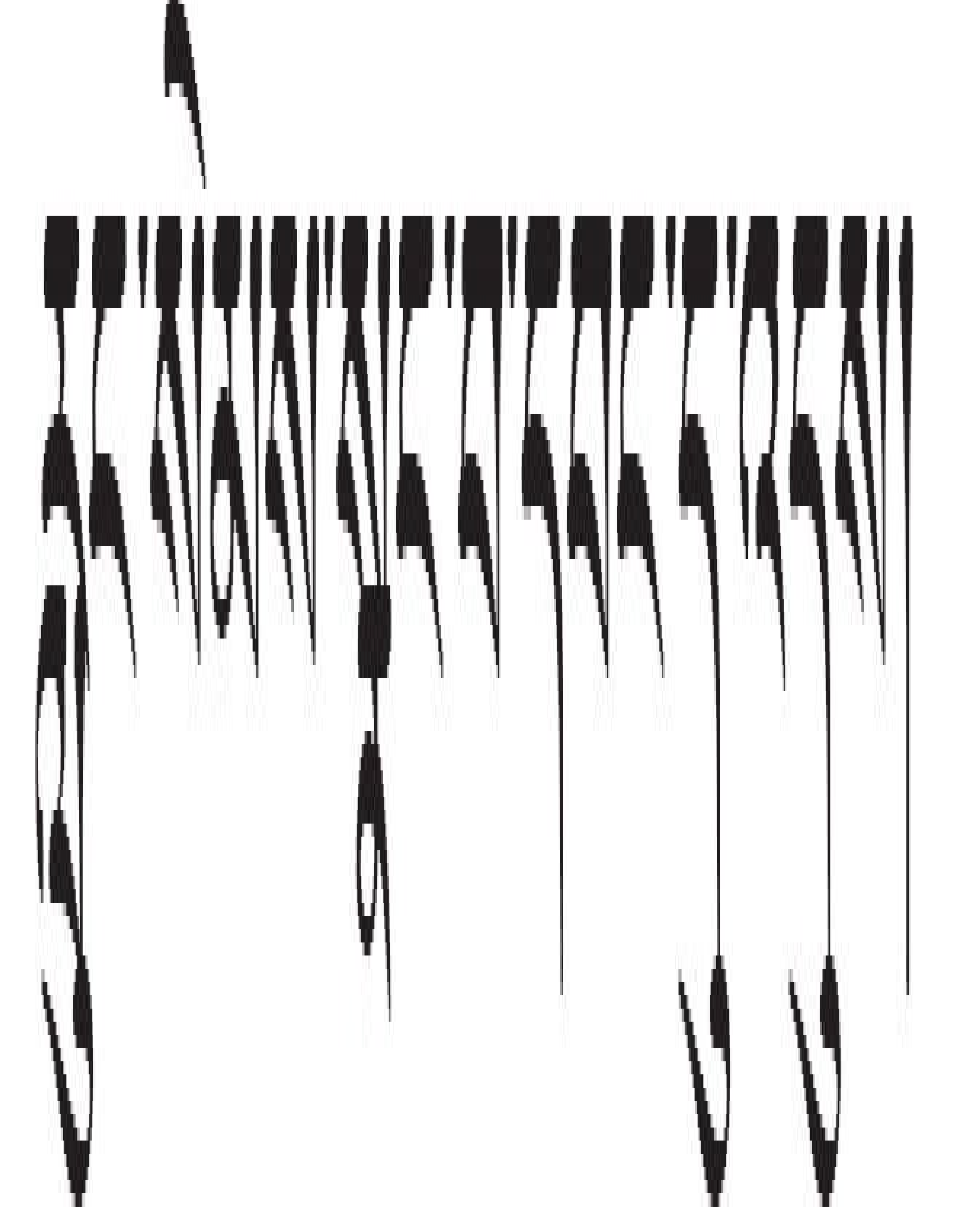
Wangdzé khandrö lhatsok la

By making desirable offerings



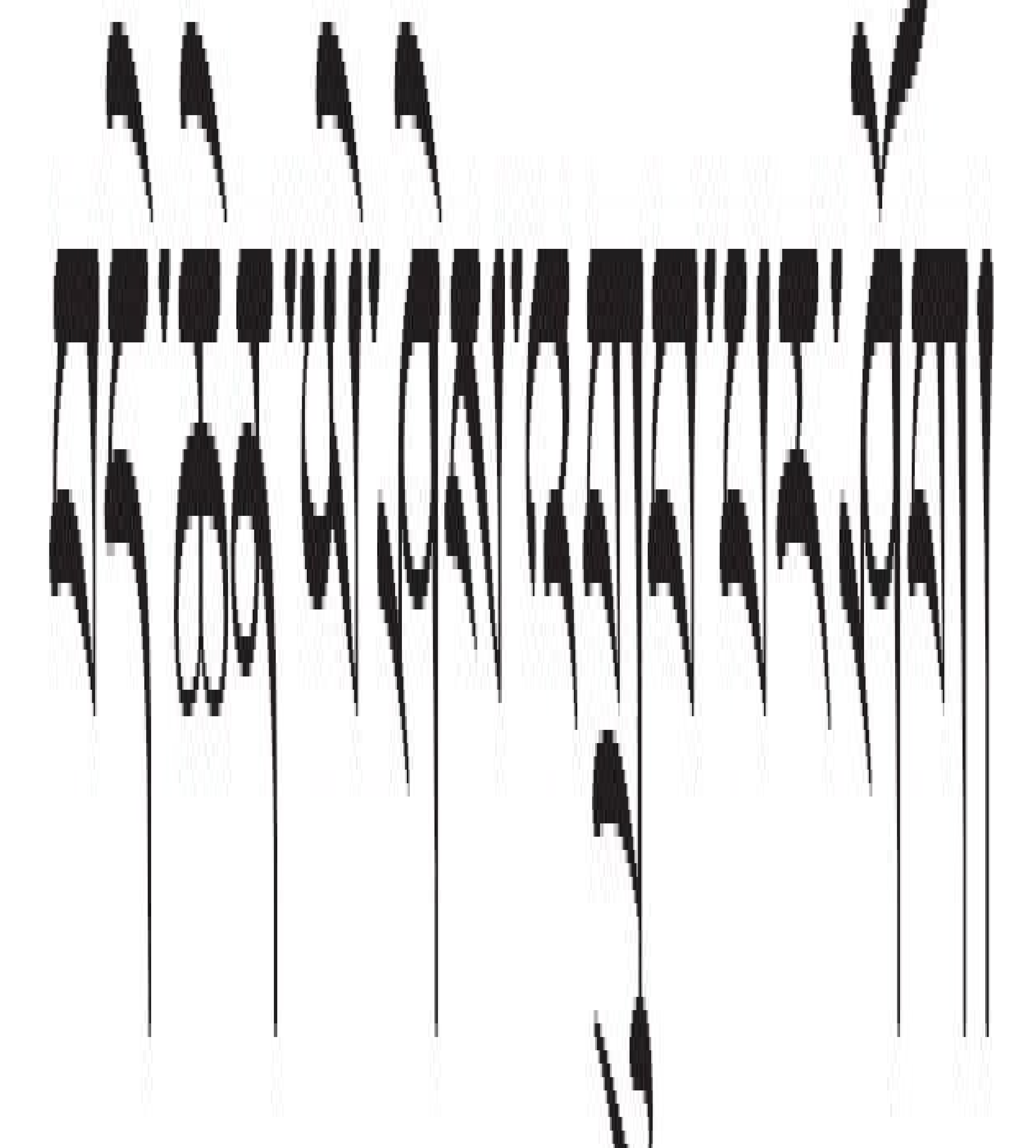
Döyön chöpa pulwa yi

To the gathering of magnetizing dākinīs,



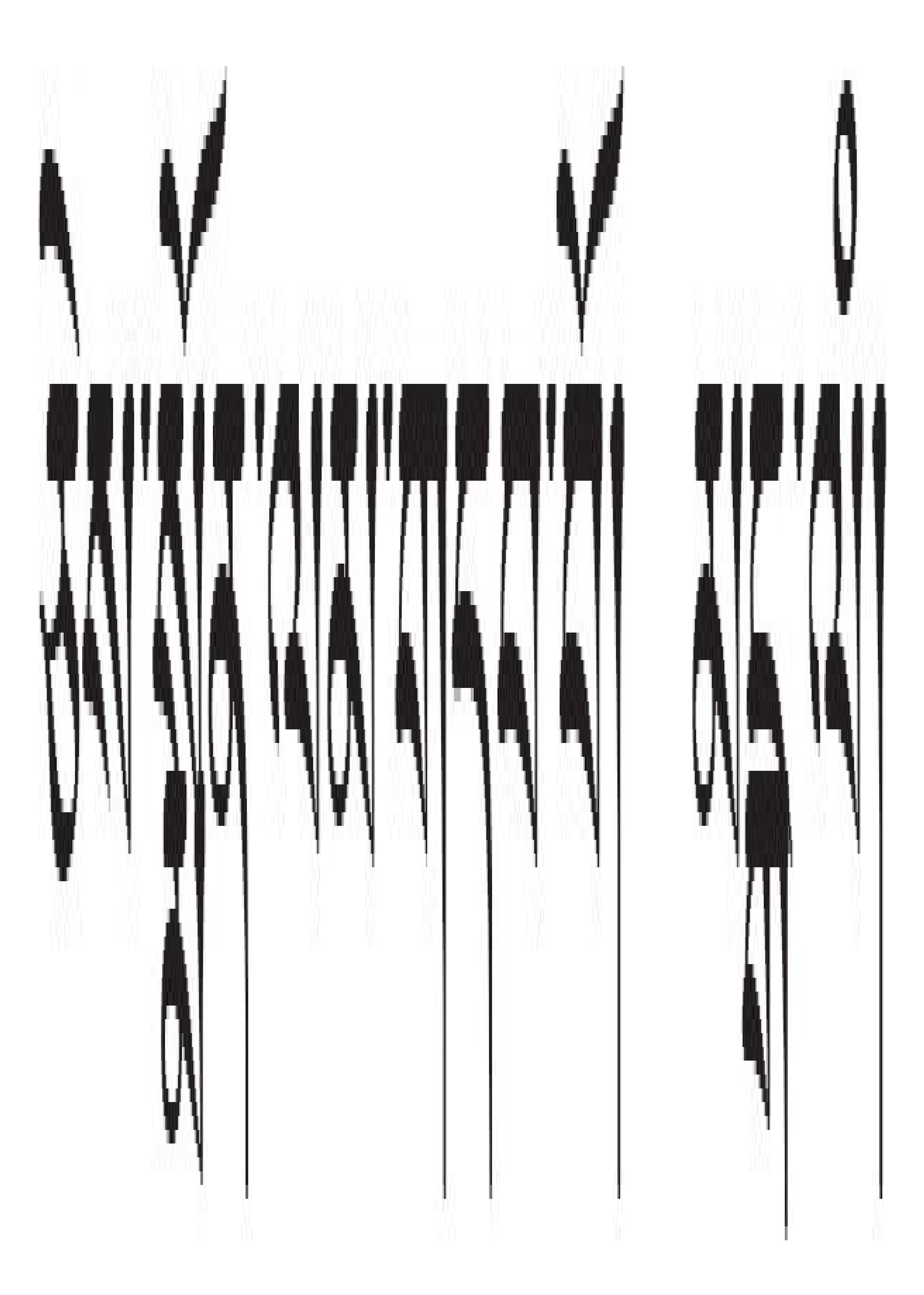
Lungsem nangwa wang du dü

We bring wind-energy, mind, and perception under our power.



Dechen yeshe drubpar shok

May we accomplish the wisdom of great bliss!



Mangalam!

MANGALAM!

ཞེས་པ་འདི་མཐོང་ཐོས་དྲན་རེག་ཀུན་ལ་གཏང་། ཐེག་པ་འཛིན་དག་བས་ཀྱི་བཟང་པོ་

ཕྱག་ཉིས་འཕྲུལ་མེད་ལས་ཞིལ་བཏགས་པ་ཡིན་པས་རྗེ་ཉིད་ཀྱི་གསུངས་ཡིན་པར་ཤོག

སྐྱིད་དང་བཟང་པོ་ཕྱག་ཉིས་འཕྲུལ་མེད་ལས་ཞིལ་བཏགས་པ་ཡིན་པས་རྗེ་ཉིད་ཀྱི་གསུངས་ཡིན་པར་ཤོག

ཤོག །

Although the colophon is illegible, since this was copied from the unmistakable handwriting of the lord guru Jamyang Khyentse Wangpo, it is certainly his own composition.

27 Translated by Han Kop

28 From the termas of Chokgyur Lingpa



Fire Puja Mandala

VARIOUS WAYS TO PRACTICE DAKINIS

THE INSTRUCTION OF THE DAKINIS OF IMMORTALITY[29]

From Pema Tseyi Nyingtig

THE HEART ESSENCE OF LOTUS LIFE

A Terma Treasure of Jamyang Khyentse Wangpo

Homage to the wisdom dakini of immortality.

These essential instructions have three parts:

Development stage, completion stage, and empowerment.

First, for the meditation and recitation of the development stage,

Practice by means of preparation, the main part, and conclusion.

Samaya.

For the preparation, begin with refuge and bodhichitta, saying,

HRIH

I take refuge in the hosts of wisdom dakinis,

The realm of the unchanging bindu, the essence of existence and

peace.

Generating bodhichitta for the welfare of all beings filling space,

I will accomplish the vidyadhara level of immortal life.

Second, expel obstructors and establish the protection boundary.

Purify the obstructor torma by saying,

RAM YAM KHAM

Consecrate it by chanting three times,

OM AH HUNG HA HOH HRIH

Summon the guests by saying,

SARVA BHUTA AKARKAYA JAH

Dedicate it three times by offering the sky treasury mantra and mudra,

SARVA BHUTE BHYO NAMAH SARVA TATHAGATA BAHYE BISHVA MUKHE BHYE and so forth

HRIH

Life demons, obstacle-makers, and obstructors—ignorance

occurring in progressive order —[30]

Disperse into the unconstructed expanse of awareness-wisdom!

Within the space of the Vajra Queen—the reverse order —

The unchanging and indestructible protection boundary is

spontaneously accomplished.

HRIH VAJRA KRODHA HAYAGRIVA HULU HULU SARVA BIGHANAN UCHITTA HUNG PHAT, VAJRA JNANA RAKSHA DHRUM

Third, receive the downpour of blessings and consecrate the offerings by saying,

HRIH

The compassion of the deities of the Three Roots, flashing like

lightning,

Showers down the splendor of wisdom display.

Consecrate the world and its contents as the pure outer, inner, and

other [31]

To be the grand offering mudra!

OM AH HUNG, PADMA DAKINI CHANDALI JNANA ABESHAYA A

AH, HRIH SARVA PUJA MEGHA PANCHA AMRITA RAKTA BALINGTA

AH HUNG

For the samadhi of the main part, begin with the visualization of the samaya being:

HRIH

Within the space of emptiness, the compassionate radiance of great

bliss,

A brilliant, red hrih appears like a rainbow.

Its illuminating rays of light purify the solidity of the world and its

beings.

In this continuity of luminous emptiness, within the sphere of the

five consorts,

Amidst the crescent mansion of immortal life,

In the center of the crossed source-of-dharma design endowed with

the six wisdoms,

Upon the lotus, sun, and moon of united means and knowledge,

The syllable hrih transforms into Padma Chandali.

The color of ruby, she smiles wrathfully with a passionate expression.
Her three eyes are flashing, and her hair hangs free.
Her breasts are full and the secret lotus has bloomed.
Wearing a tiara of silken streamers, a shirt, and skirt,
She is adorned with jewelry, bones, and flower garlands.

The iron hook in her right hand captures the life essences of existence and peace,
While the left proffers the excellent vase of longevity and wisdom.
Her legs are in the dancing posture, with the left extended.
She plays ravishingly within a scintillating sphere of light rays.
Within her form is the complete mandala of the longevity deities of the Three Roots,
And her head is crowned by Amitabha, the lord of the family.

At the corners of the source-of-dharmas are the six vajra goddesses,
The color of coral, their expressions are passionate and seductive.
With the hooks in their right hands, they gather the pure essences
Of earth, water, fire, wind, space, and wisdom.

The offering clouds of the six sense pleasures, billowing from their left hands,

Generate the delight of great bliss in the chief lady of the family.
Adorned with silks, jewels, and bone ornaments,
They dance in dignified poses upon lotus flowers and moon discs.
Myriad deities and vidyadharas of longevity
And millions of dakinis gather like cloud banks.

The single gatekeeper is the red Lotus Lady of Space, [32]
Who blazes in wrathful magnificence, holding the lotus knife and skull.
With the complete ferocious attire, she stands upon a lotus, sun, and corpse,
Her legs dancing in sporting poses amidst flames of wisdom.
Gazing about, and uttering the sounds of hung! phat! pem!,
She subdues the Lord of Death and the other four maras.

The three places of the chief figure and the whole retinue are marked with the three syllables.
The hooks on the light rays invoke the hosts of wisdom beings

To appear, filling the expanse of space; VAJRA SAMA JAH!

Second, summon and dissolve the wisdom beings, saying,

HRIH

Through your display of the spontaneously present expression of awareness,

Hosts of dakinis of immortality, arise from the space of primordial purity and approach this place!

Remain as the nondual samaya and wisdom beings!

Without departing, bestow your blessings, life empowerment, and siddhis!

JNANA DAKINI MAHASUKHA E A RALLI HRING HRING PEM PEM JAH HUNG BAM HOH, SAMAYA TISHTHA LHAN

Third, pay homage and make offerings, saying,

HRIH

Like the gods who delight in magical display, I pay symbolic homage.

May you be pleased by this manifestation of Samantabhadra,

A grand offering mudra of the five general sense pleasures,

Nectar, torma, rakta, union, deliverance, and great bliss!

HRIH JNANA DAKINI SAPARIVARA ARGHAM PADYAM PUSHPE

DHUPE ALOKE GANDHE NAIVIDYA SHABDA PRATICCHAYE SVAHA

SHAPTA SARVA PUJA HOH, MAHA PANCHA AMRITA RAKTA

BALINGTA KHAHI

Fourth, offer praise, saying,

HRIH

Dharmakaya Amitabha, sambhogakaya Amitayus,

Magical display Immortal Chandali,

Assembly of mandala deities of the Three Roots of longevity,

I praise you respectfully. Bestow the siddhi of immortality!

Fifth, generate the recitation intent, saying,

In the core of my heart, in the center of a lotus and moon,

Amidst the heart of Lord Amitayus with consort,

Is the sphere of the sun and moon marked with hrih and encircled

by the mantra.

The hooks on the light rays gather the life essences of samsara and

nirvana

In the form of nectar, which dissolves into hrih.

I thereby attain the supreme immortal life and wisdom.

OM AH HUNG PADMA CHANDALI AYUR JNANA SARVA SIDDHI HUNG

By reciting this four hundred thousand times, you will achieve immortality.

Sixth, invoke the heart samaya by waving the life arrow and generating deep yearning, as you say,

HRIH

From the mandala of dharmadhatu, the purity of personal

experience,

Wisdom dakini Padma Chandali,

And your six vajra goddesses, taming whoever needs constraint,

Chief figure, with your retinue of emanations, manifest from

space!

Gather our vitality and life force, which have been cut, damaged,

or dwindled away!

Collect the essences of earth, water, fire, wind, and space!

Amass the vitality, merit, and wisdom of samsara and nirvana!

Extend the interrupted life force and life span, by the truth of the nature of things!

Replenish degenerated health with nectar essences!

Bring back dwindled life energy with your lotus hooks!

Dissolve the pure essences of the animate and inanimate into the sadhana articles!

Confer the supreme empowerment of immortality upon the three doors of this yogi!

Bestow right now the siddhis of longevity and wisdom!

Recite the root mantra and then say,

TSHE DHRUM HRIH DZAH, GAYU DHRUM NRI DZAH, AYUR JNANA GAYU TSHE dhrum nri dzah sarva siddhi phala hung

Repeat this again and again, sealing the dra-sign of longevity as the natural state of immortality.

HRIH

All the life essences of samsara and nirvana

Dissolve into the indestructible bindu and hrih.

In the inexpressible expanse of primordial purity,

They are again sealed beyond birth and death.

HRIH DHRUM AYUR JNANA A AH

For the concluding section, begin with the feast offering, saying,

RAM YAM KHAM

Within the vast lotus skull cup,

The feast articles of the five meats and five nectars,

The essence of the five families and five wisdoms,

Form a cloud bank of sense pleasures filling the sky.

OM AH HUNG HRIH

From the dharmadhatu palace of the three kayas,

Boundless Life Amitabha and

Supreme consort, Goddess Chandali,

With your ocean-like retinue of the Three Roots,

Approach this place and accept these feast offerings!

I confess breaches of samaya, faults, and downfalls!

Liberate demons and obstacles to longevity into dharmadhatu!

Bestow the siddhis of longevity and wisdom!

HRIH PADMA JNANA CHANDALI SAPARIVARA GANA CHAKRA PUJA

HOH

Repeat the Hundred Syllable mantra. At this point, you may perform any suitable version of the general or specific fulfillment-confession of the Three Roots. Then enjoy the feast accompanied by the symbolic (gestures for) offering and accepting.

Second, assign the residual portion, saying,

PANCHA AMRITA HUNG HA HOH HRIH

The samaya residual portion becomes an inexhaustible mass of

sense pleasures filling the sky.

HRIH

Assemblages of dakinis, gings, and lankas,

Obeying the command of Padmeshvara,

Accept this residual torma of sense pleasures,

Prolong the life span of this yogi, and dispel obstacles!

MAMA DAKINI BALINGTA KHAHI

Third, elicit the covenant, sustain the Tenmas, and perform the vajra horse dance, saying,

HRIH

All guardians who were given the oath

By the ocean of vidyadharas of the three lineages

Please approach, take this adorned torma,

And fulfill the activities in accordance with your promise!

HRIH

True meaning of the natural purity of the twelve intervals,

Assemblage of Tenma goddesses,

Accept this nectar of cleansing water

And increase life span, splendor, and wealth!

Mama sing droma balingta khahi

HRIH

Summon and dissolve enemies, obstructors, and samaya violators

Into the depth of the flaming e, pit of the three realms!

On top, the Hayagriva Heruka

Seals it with the vajra dance.

E NRI TRI SATVAM BHAYA NAN

Fourth, receive the siddhis, make offerings, and praise, saying,

HRIH

Assemblage of immortal dakinis, approached and accomplished

Within the mighty crescent mandala of longevity,

Pay heed to me here with your loving compassion

And grant me the siddhis of body, speech, and mind!

KAYA VAKA CHITTA SIDDHI PHALA HUNG

Amend duplications and omissions, and confess faults with the Vowels and Consonants and the Hundred-Syllable mantras.

Fifth, dissolve the development stage by saying,

HRIH

I and all appearances dissolve into the space of luminosity,

The original continuity of great emptiness.

Once more, like a wave rising from the waters,

I re-emerge in the magical form of visible emptiness.

VAJRA RAKSHA HANG

Sixth, dedicate and make prayers of aspiration and auspiciousness, saying,

HRIH

By the power of the virtue of accomplishing the dakini of

immortality,

May the life span, merit, and wisdom of all beings increase!

And may the goodness of the light of the supreme and common

siddhis

Completely fill the world!

Seal with additional verses of auspiciousness. In the breaks, exert yourself in gathering the two accumulations. Through this, obstacles to your life will subside. If you persevere for a long time, you will attain immortality. Samaya.

Second, for the completion stage of longevity, assume the bodily posture in a secluded place. Expel the stale breath, male, female, and neuter. Summon the essence of earth by vajra recitation. Bind it firmly within HRIH in the heart center. Take in the essence of wind through the vase practice. Kindle the essence of fire, the short A of tummo. Melt the essence of water into the nectar of the letter HANG. Gather the essence of space, in the state of blissful emptiness, mingle space and awareness, and rest in equanimity. If you practice this one-pointedly, while possessing the pith instructions of the guru, you will attain the immortal form of the rainbow body. Samaya.

Third, for conferring the empowerment of longevity, place the victory vase filled with nectar within the source-of-dharmas marked with Mahadeva in a red crescent-shaped mandala with one gate. To the right and left, arrange the wine and pills of longevity. In front and behind, place the longevity torma and the rainbow crystal. Arrange the offerings, feast articles, and so forth in the general way. Follow the structure of the sadhana text and achieve the powers. All disciples rinse with water. Give the torma for the obstructors and draw the boundary of protection. Present a mandala offering and bring the following to mind, saying,

Single supreme teacher of great joy,

Immortal Guru Chandali,

Be kind and pay heed to me!

Bestow the empowerment of wisdom and longevity!

Having made this request, take the oath, by putting nectar water upon the tongue, placing the vajra at the hearts, and saying,

If you pursue the siddhi of immortality,

Lay the basis with faith and compassion,

Observe the samayas, the meaning of empowerment, as your own

life,

And exert yourselves in the profound path!

PANCHA AMRITA UTKA THA THA

Then utter the inviolable oath, saying,

SAMAYA ADANTE NARAKAN

Next, in the presence of the longevity deities of the Three Roots, filling the sky, take refuge, generate the bodhisattva resolve, and confirm the vows in the general way. No longer beholding the (other) disciples, within the state of emptiness, visualize the chief lady of the mandala along with the body mandala:

The Lord of the Family is at the crown,

The (Lady of Vajra) Form is at the eyes,

The (Lady of Vajra) Sound at the ears, Smell at the nose,

Taste at the tongue, Touch at the secret place,

And the Lady of Vajra Mind is in the heart center.

The wisdom being Amitayus resides in the core of her heart,

And the Lotus Queen of Space in her four limbs.

The all-encompassing longevity deities of the Three Roots fill all

centers within her body.

Visualizing this, dissolve and stabilize the wisdom (beings).

Having invoked the heart samaya, now take the vase

empowerment, saying,

HRIH

Within this auspicious vase, spherical like the unconstructed dharmakaya,

The inner contents of rupakaya appear, the mandala of the dakinis.

They melt into light, empowering me with the nectar of immortality.

May I obtain the vase empowerment of supreme body!

Recite the root mantra and then say,

KAYA ABHIKENTSA OM

For the secret empowerment, take nectar from the skull, saying,

HRIH

By empowering me with the essence bodhichitta

Of Guru Immortal Wisdom, Chandali

In union with Lotus Amitayus,

May I obtain the secret empowerment of supreme speech!

VAKA ABHIKENTSA AH

For the knowledge empowerment, take the pill of nectar-extract, saying,

HRIH

By taking this longevity pill of nectar-extract,

The essences of existence and peace in the form of the unchanging sphere,

May the power and strength of the nadis, pranas, bindus, and four joys blaze forth,

And may I obtain the great bliss empowerment of supreme mind!

CHITTA ABHIKENTSA HUNG

For the fourth, indicate with the symbol of the rainbow crystal, saying,

HRIH

The essence of mind itself is primordially pure like a crystal.

The play of spontaneous presence manifests like rainbow colors.

By empowering me with their indivisible innate nature,

May I obtain the awareness-expression empowerment of supreme

wisdom!

JNANA ABHIKENTSA A AH

As the concluding support, place the torma of longevity at the crown of your head:

HRIH

Conqueror Amitabha, lord of dharmakaya,

Amitayus, protector of the fivefold sambhogakaya,

Chandali, immortal nirmanakaya,

Padmasambhava, the indivisibility of the three kayas,

Mandarava, lady of space and owner of longevity,

King, subject and companion Nubchen Namkhai Nyingpo, and

others, [33]

Assemblage of knowledge-holders and dakinis, who have

accomplished immortality,

I invoke your samaya; bring forth the majestic splendor of

compassion!

For us noble children, the worthy disciples,

Bring back the vitality and life force, which have been cut,

damaged, or dwindled away!

Dispel into the space of luminosity the obstacles to longevity!

Dissolve the pure essences of samsara and nirvana into the bindu

within our hearts!

Bestow the supreme and common siddhis of longevity and

wisdom

Within the expanse of the youthful vase body beyond birth and

death!

SARVA SIDDHI ABHIKENTSA HRIH

Next, seal the essence of longevity, give the articles of auspiciousness, and perform the enthronement. All (the disciples) take the samaya pledge and offer the thanksgiving. Turn the "gathering wheel" (ganachakra) of a feast banquet. Thus, by conferring this eminent and profound empowerment, all become suitable vessels for the path. It pacifies the fear of untimely death and increases life span, merit, and wisdom. Since all disciples will ultimately accomplish the body of immortality, all destined people should treasure this dearly. Samaya.

This is the extracted essence of one billion tantras of vajra life, the very heart of the self-appeared Padma. I give this as an ultimate secret path for the present assembly of the king and subjects and for the practice of the vidyadharas, who will tame beings in the future, in the form of a dharani of five-colored letters within a casket of the sphere of space and awareness.

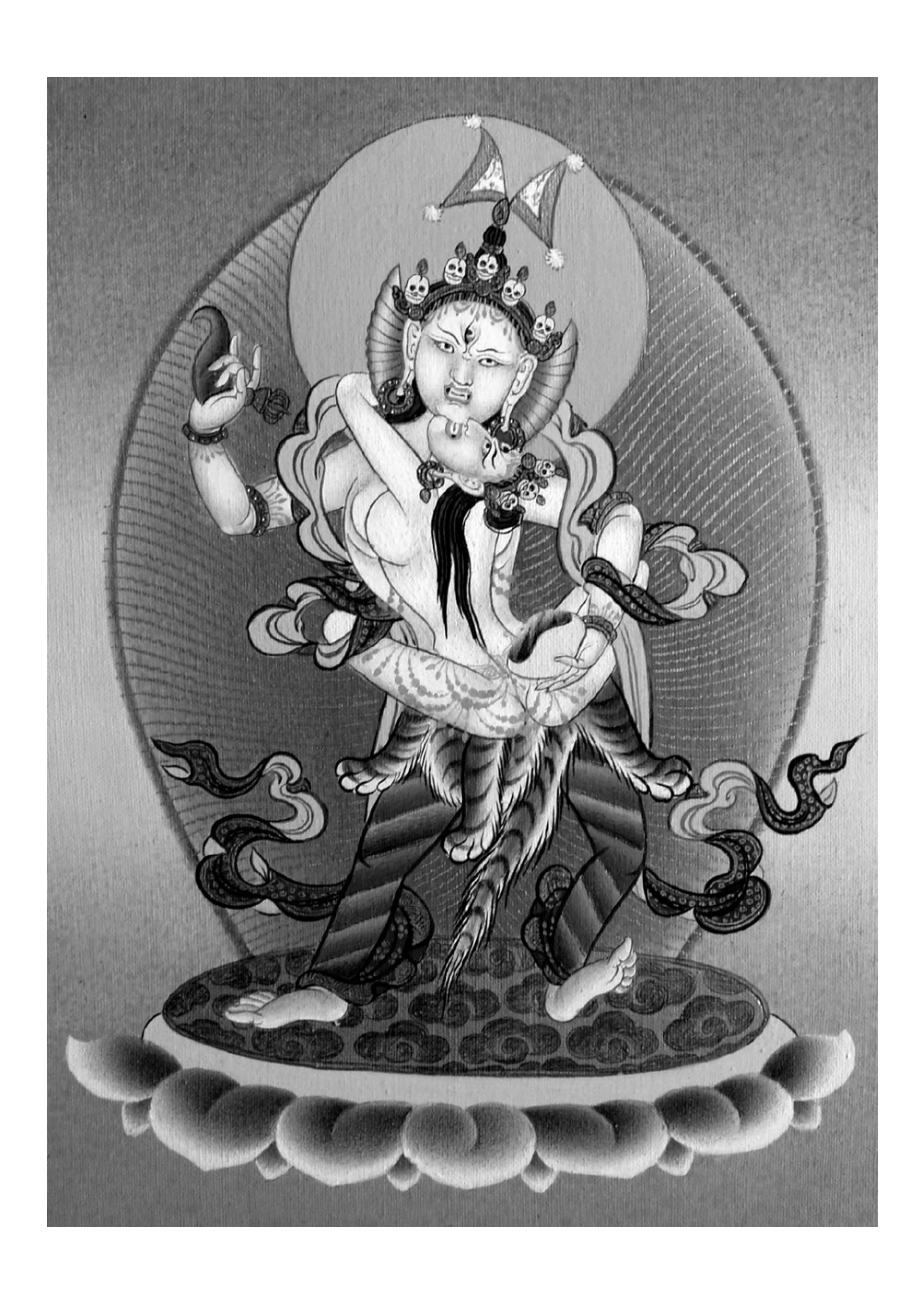
It is entrusted to the dakinis, and when at some point the time of the auspicious coincidence arrives, as indicated by the profound mind transmission, may the nectar of instruction of the hearing lineage cause the destined ones to accomplish immortality!

Samaya. Seal. Seal. Seal. Guhya. Sign dissolved

Through the blessings of the great Master of Uddiyana, the knower of the three times, this was established (in writing) by Padma Do-ngak Lingpa Ösel Trülpey Dorje.[34]

This (edition) of the uncorrupted treasure root text, joined together with minor additional remarks, was written down by Lodrö Thaye, in accordance with the command of the Guru.[35]

29 Translated by Erik Pema Kunsang



Vajra Daka Dakini

FOUR ACTIVITIES[36]

Padmasambhava and Chokgyur Lingpa

When, through Approach, you have invoked the heart samayas,

And, through Accomplishment, you have been endowed with the capacity

To attain whichever siddhis you may desire,

You should achieve them through the stages of the four activity applications.

When practicing the pacifying activity,

Face east at dawn.

In the sattva posture, recite the chanting tune

Gently, quietly, and in a relaxed manner.

For the visualization of the emanation-absorption of the samadhi,

Sustain a peaceful, clear frame of mind and imagine as follows:

Dak dün kyilkhor lhatsok lé

From me and all the mandala deities in front,

Özer dütsi rangshyin trö

Nectar-like light rays stream forth,

Dorje khandrö tukgyü kul

Invoking the minds of the Vajra Daka and Dakini.

dé lé özer karpo trö

The white rays of light radiating from them

Tongsum jikten kham künkhyab

Permeate the entire billionfold world system.

Nedön dikdrib jepur dang

Sickness, evil forces, misdeeds, veils, curses,

Jikpa gyé dang chudruk sok

The eight and sixteen fears, and

Mitün chok kün rabtu shyi

All discordant factors are completely pacified.

Tsur dü dak la timpa yi

As they gather back and dissolve into me,

Shyiwé lé kün drubpar gyur

All the pacifying activities are accomplished.

Attach this at the end of the root mantra:

HA BENZA DAKINI RA BENZA GINGKARA OM SHANTIM KURU SOHA

At times, emanate and absorb bodily forms

As well as mantra garlands and attributes.

Thus, by exerting yourself in the specifics for single sessions,

Within a certain number of weeks and days,

In actuality, disharmony will be pacified,

And you will achieve the true speech that benefits others.

In dreams, you will bathe and wear new clothes,

And you will go beyond fearful places, and so forth.

These are taught to be the signs of having accomplished the pacifying activity.

Samaya.

When practicing the activity of increasing favorable conditions,

Face south at sunrise.

In the reveling posture, recite the chanting tune

Melodiously, slowly, and in a dignified manner.

For the visualization of the emanation-absorption of the samadhi,

Sustain a magnificent, awe-inspiring frame of mind and imagine as follows:

Dak dün kyilkhor lhatsok lé

From me and all the mandala deities in front

Nyima charké ö tar trö

Light rays stream forth, like a rising sun,



Ratna Daka Dakini

Rinchen khandrö tukgyü kul

Invoking the minds of the ratna daka and dakini.

Dé lé özer serpo trö

The yellow rays of light radiating from them

Tongsum jikten kham künkhyab

Permeate the entire billionfold world system.

Tsé dang sönam paljor dang

Life span, merit, splendor, wealth,

Tob dang nyendrak yeshe sok

Strength, fame, wisdom, goodness, and

Tünkyen lek tsok rabtu gyé

All favorable conditions are fully increased.

Tsur dü dak la timpa yi

As they gather back and dissolve into me,

Gyepé lé kün drubpar gyur

All the increasing activities are accomplished.

RI RATNA DAKINI TSA RATNA GINGKARA DHRUM PUSHTIM KURU OM

In actuality, favorable conditions will increase

And you will effortlessly gather food, wealth, and enjoyments.

In dreams, plants and trees will spring up and rivers will swell,

Many people will gather, and so forth.

These are taught to be the signs of having accomplished the increasing activity.

Samaya.

When practicing the activity of magnetizing desirable things,

Face west in the evening.

In the lotus posture, recite the chanting tune

In a manner that is passionate and attached.

For the visualization of the emanation-absorption of the samadhi,

Sustain a yearning, wishful frame of mind and imagine as follows:

